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FROM

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THE VICTORY OF THE CROSS.

THE VICTORY OF THE CROSS:

SERMONS

PREACHED DURING HOLY WEEK, 1888,

IN

HEREFORD CATHEDRAL,

BY

BROOKE FOSS WESTCOTT, D.D., D.C.L.,
CHAPLAIN IN ORDINARY TO THE QUEEN AND CANON OF WESTMINSTER.

London and Cambridge:
MACMILLAN AND CO.
AND NEW YORK.
1888

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Miss M. C. Worcester.

I, if I be lifted up from the earth, will draw all men unto Myself.—St John xii. 32.

PREFACE.

IN the following Sermons I have endeavoured to give an outline of the view of the Atonement which frequent study has led me to regard with more and more confidence as both Scriptural and, in the highest sense of the word, natural, since I had first occasion to work at the subject in 1858.

The circumstances under which the Sermons were delivered gave the effort a singular interest. Every one who has had the privilege of fulfilling the office of Lecturer during Holy Week at Hereford must have rejoiced to feel that the Cathedral is recognised by all citizens as their Mother Church, and that every member of the

Cathedral Body brings for the help of the great congregations the offering of reverent service.

Some obligations which I have contracted during the composition of the Sermons must be gratefully acknowledged. Shortly before writing them, when their plan was fixed, I read with deep interest Dr Macleod Campbell's and Dr Dale's Essays on the Atonement, which I had till then purposely refrained from reading. To both I owe many suggestive thoughts which I should have been glad to pursue in detail if such discussion had fallen within my scope. I found also a vivid expression of the idea of the solidarity of mankind, which appears to me to contain the true key to the problem—an idea in its essence familiar to Athanasius—in a Sermon of M. Bersier (*La Solidarité*, 1878), to whom I owe the knowledge of a most thoughtful treatise by Mr R. W. Monsell on *The Religion of Redemption* (1867). To these books, in which I have found much help, I must also add Dr Mulford's *Republic of God*, which well repays the labour required for the interpretation of its oracular sentences.

But in this case, as everywhere, the breadth and simplicity of the Apostolic teaching, if it is allowed its full force, rises above all systematic theories, and brings the Gospel to the very heart of life. I have therefore, after setting down the unquestionable lessons of experience, chiefly aimed at presenting, as a fruitful subject for quiet meditation, the different elements which appear to me to be included in the Scriptural view of the Atonement; and if I have been able in any degree to lead the reader to examine patiently for himself what the Apostles reveal on the significance of the remission of sins to men in Christ, and on the fulfilment of the divine destiny of humanity by the Son of man, I shall rejoice in such a result of long and anxious labour.

I hardly need say how deeply I am conscious both of the imperfection of my treatment of the subject, and of the objections which may be made to the mode of treatment which I have chosen. Yet I confess that such a subject seems to me to be best approached in a devotional rather than in a scholastic form; and perhaps thoughtful inquirers

are then best helped when they are directed to lines of reflection through which others have found light. At the same time I should not have printed the Sermons without justificatory notes if the pressure of necessary work had left me the least prospect of adding what would be required to supply such a commentary. As it is, I trust that some may find even in this sketch fresh gladness and strength, through the conviction which I have sought to convey, that the Victory of the Cross is revealed to us with fresh glory by thoughts which are characteristic of our own age.

B. F. W.

CAMBRIDGE,
June 2, 1888.

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I.

THE NATURAL FELLOWSHIP OF MEN.

He made of one every nation of men.—Acts xvii. 26.

Whether one member suffer all the members suffer with it: or one member is honoured all the members rejoice with it.—1 Cor. xii. 26.

PALM SUNDAY, 1888.

AT this season our thoughts are necessarily turned to the problems of suffering and sin. The problems are as old as history and yet they are ever new. They are new because they are inexhaustible; and as the years go on we are able to see a little further into the mysteries among which we move. Our powers of vision are quickened by the discipline of longer use. Larger fields of experience are opened to our inquiry by successful enterprise. And it is well therefore that we should bring the truths which we have received from our fathers under the fuller light which we enjoy and regard them with fresh and reverent care. For us history stands in the place of prophecy. We are led by the Spirit of GOD to learn through the study of the course of life more and more of the meaning of the Incarnation which has been accomplished, even as the saints in old time were led little by little through sign and symbol to anticipate the glory of the Gospel which was to be. As we look back we perceive how each age, each race,

has introduced some new element into our conception of humanity, and into our conception of the Faith. In this way we gain a certainty of assurance in our Creed. For the best idea which we can form of absolute Truth is that it is able to meet every condition by which it can be tested. Difficulties as they arise furnish the opportunities through which the Faith gathers the spontaneous 'testimonies of the soul naturally Christian.' The answer which the Gospel brings under the questioning of novel circumstances is for those who hear the voice of GOD. And, as I believe, voices of GOD are sounding about us now with messages of love and promises of hope as full and clear as in the first days.

I desire then, if I may be enabled, to make one of these voices a little more articulate during this Holy Week. I desire to consider the problem of sin and suffering in connexion with one characteristic thought of our own generation. I desire to shew how Christianity interprets, completes, consecrates for daily use, that conception of the unity of humanity which the students of life and nature have brought home to us within our own memory: to shew how the fundamental thought of the Gospel that *the Word became flesh* gives a Divine

foundation for our belief that duty is the law of the individual life, and solidarity the law of universal life, one law in two forms, fulfilled through the manifold sorrows which we dimly realise: to shew in other words step by step the possibility, the condition, the reality, the moving force, the assurance, the present realisation of that perfection of manhood through suffering which Christ has wrought for us.

I feel most keenly how unworthy I am to deal with such momentous subjects. I know how imperfectly I shall express even what I seem to see. But words read to-day throughout Latin Christendom tell us truly that the sense of our inadequacy may become a blessing. 'Our powers of perception may be exhausted, our intellect may be 'baffled, our language may fail; yet it is well that 'we should feel that even our right thoughts on the 'Majesty of the Lord fail to satisfy us [1].' And it is a priceless privilege to stand for a time, as we are invited to stand, before the Divine Presence in the attitude of reverent and resolute expectancy. Christ Himself is the Teacher, and He will give His blessing to those who wrestle courageously till the day dawns. For we must each *win* that which He places within our reach, win it by painful and

sustained conflict. Not by any perfunctory acceptance of forms of speech, not by any arbitrary silencing of rational doubt, not by any restless occupation in the narrow circle of small duties, can we gain the rest of the soul open-eyed to all the facts of the world, wherein we learn that our Faith is not as one of the Faiths of the nations but the answer unchanged and inexhaustible, to all the cries raised by divided humanity to heaven, conscious of its birthright and conscious of its fall. This lesson of the absoluteness of Christianity, of the final Victory of the Cross, is that which in part we wish now to make our own, all alike fellow-workers for a brief space in the school of Christ. Yes: all alike fellow-workers in thought, in reading, in prayer. There is a command in the first Church Manual, hardly later than the age of the Apostles, which charges the Christian to 'remember day and night the teacher that speaks to him the word of God.' So I beg you, brethren, to strive with me, as the days go on, and to help me, that we may together see at our Easter *the heavens opened and Jesus standing at the right hand of* GOD, risen from His royal throne to succour us in our need.

This evening we stand, as it were, in the outer court of the sanctuary. I ask you only to consider

the natural fellowship of men: to consider how we are all bound together in the outward relations of present life, bound together by the inheritance of the past, bound together by a common nature in which failure crosses the lines of promise: bound together, so to speak, by the conditions, the progress, the character of human existence. This fact reveals the possibility of Redemption.

1. At first sight we are tempted to exaggerate our independence and our power. The child and the savage fancy that all things are within the disposition of forces which they can directly influence. Slowly and through salutary chastenings we come to know the narrow limits within which our action is confined. So it is that a growing knowledge of the external order at once regulates our labours and quickens them. As we come to perceive what is possible for ourselves and for others, we are saved from wasteful effort, and we are inspired with larger sympathy. We acknowledge as Divine gifts what we had before regarded as human acquisitions. We rise to a loftier apprehension of the magnificence of the universe in its extent and its duration, of which we see a hand-breadth for a moment. We are trained to spell out the Name of GOD which He has written for us in the laws of His working;

and we accept with a loyal and loving welcome that which He has made known to us as a fragment of His will.

Such reflections as to our dependence upon the physical order have now become familiar to every one. Popular discussions leave us little excuse for forgetting it. But we have not, I think, at present realised in its solemn grandeur our dependence upon our fellow-men. Yet the least thought will reveal it. We have only to ask ourselves what we have which we have not received in order to feel the overwhelming greatness of our debt to others. The wealth which is entrusted to our administration represents the accumulation of others' labour: the words which we use in common intercourse represent the accumulation of others' reflection. How little have we added ourselves to the fruits of thoughtful leisure and traditional culture which have been made our common endowment by the help of the partial concentration of wealth and the calm security of stable institutions! Let us only think, for example, what we all enjoy in the possession of our English tongue: think what long periods of conflict and experience and discipline, what revolutions in history, what confluence of races, have gone to mould

the terms which we habitually use, rich in manifold suggestiveness and helpful in definite ideas. Language, in truth, is not the creation of one man or of one generation. It embodies the spirit of a whole nation. Words are, as has been often said, a revelation of the WORD through the soul of a people. They enshrine the permanent results of conquests and controversies. Noble words tend to lift us up to the level of the highest who have gone before us. They make it possible for us to move forward with the goal of our fathers for our starting-point. The use of noble words is indeed a perpetual inspiration. We can measure what they mean when we remember that there are races who have no native words for faith or life or charity; and for us these three words bear upon them the stamp of our national debt to Rome and Germany and France.

It would be easy to multiply illustrations of our intellectual dependence upon our fellowmen: easy to shew how we owe to countless known and unknown benefactors not only the materials and instruments of action, but also the materials and instruments of thought. Our social dependence one on another is even more obvious. We cannot conceive of a man apart from the relations which

are hallowed in the family; and a man cannot reach his full proportions without acknowledging the larger obligations laid upon him by his nation and his race. In each connexion he finds what he could not create. He discovers his wealth through the grateful acknowledgement of his debt. He is strong with the strength of all whom he has taken to his heart; wise with the wisdom which he has gathered from the hearth and the closet, from the market-place and the council-chamber.

And what shall I say of our spiritual dependence on those who have guided from our infancy the currents of our souls? of those gentle whisperings which awakened our senses to the spiritual powers by which we are encompassed? of those generous calls which in later years have roused us to effort when our indolence tempted us to unworthy rest? Not of ourselves could we have shaped the faith which we were able to recognise in its beauty: not of ourselves could we have defined the obligations which we found to correspond with our nature: not of ourselves could we have achieved the least victory which we have gained over the tyranny of material forces.

2. So we are bound, irrevocably bound, one to another intellectually, socially, spiritually; and our

fellowship in the present rests upon our heritage in the past. Each of us in his measure is a product of all that has gone before. We look back upon our own lives, and we see that in very deed 'the child is father of the man.' We look back upon the life of our nation and of our race, and we see that in these two the maturity of growth depends upon the contributions of all the ages. We can neither recall the past nor begin afresh. We are a fragment in an organic, a growing whole. Enough has now been made known to us by the experience of monarchies, commonwealths, empires, to mark the course of the Divine Counsel. One by one the elements of society have been developed through the ministry of peoples, in which after a due order the ruler, the state, the family, the man, have been brought to their full proportions.

As we contemplate the spectacle we cannot fail to see the broad outlines of one purpose, one life, in the fortunes of kingdoms and continents, and to believe that this is directed to an issue commensurate with the scale on which it is fulfilled from stage to stage. We may be unable to give a distinct shape to the hope of our souls, but at least we feel that it will be reached though the cooperation

of all the parts which will find the perfection of their several destinies in the perfection of the whole. No disappointment can extinguish the splendour of this conviction. It is the surest witness of the human soul to its faith in GOD. For when we name the name of progress we confess our belief in the sovereignty of righteous love.

The very conception of progress in this broadest sense is indeed due to revelation, even as revelation is alone able to justify it. Those who took the largest view of human affairs in the Gentile world either looked upon the fulness of earthly life as a temporary encumbrance from which a few chosen souls would be released, or as a result of fate to be reproduced in endless cycles of monotonous repetition. The prophets of Israel first proclaimed that the end must answer to the beginning: that the blessing of GOD was for the race; and the Gospel has justified their message.

3. But meanwhile the fellowship of man with man, the fellowship of those who in common are heirs of all the past and parents of all the future, is a fellowship in failure, in sorrow, in sin. We are conscious within of a spiritual allegiance which we have not loyally kept: of duties which we have declined in the wilfulness of self-assertion:

of lower aims which we have admitted and then excused.

We look without on scenes of corruption, and selfishness, and violence: on class rising against class, and nation armed against nation: on occupations of peace treated as a struggle for existence, and commerce conducted on the principles and with the results of war.

We know all this and we still cling to our loftiest faith. We hide nothing. We dissemble nothing. In our better moments we claim to suffer and to strive with the men who suffer and strive around us, seeking in turn their sympathy with our own temptations. We accept responsibility for wrong which we have not directly caused. We measure with trembling anxiety the effect of our conduct upon others, the later issues of that stream of influence which we set in motion, and are impotent to stop or to control. We condemn ourselves with indignant rebuke if for a moment a thought of self-complacent satisfaction rises within our hearts when another has fallen from his place above us. We are thankful for a rush of generous shame if we have been impatient that another has rendered a service which we had prepared. In such feelings—and they come to all of us—we confess the glory

and the sadness of life: we declare the truth of human fellowship: that the loss of one is the loss of all: that there can be no selfish good: that we cannot live to ourselves or die to ourselves.

Men may indeed build, as in the poet's vision, lordly pleasure-houses wherein to dwell apart. They may gather round them everything which is fitted to suggest thoughts of delight. They may exclude all sounds and sights of pain and vice and misery. But what then? In so doing they have cut themselves off from that human life in which all live. They have condemned themselves to a hopeless exile. Their isolation sooner or later makes itself felt in the agonies of spiritual famine. Then at last the soul, if GOD so will, awakened to its utter loneliness—burdened and bowed down by the wealth which it has proudly claimed with unloving sovereignty, haunted by vague visions of sorrows with which it has never sympathised,—comes to itself, and sees, it may be, far off, a prospect of peace in self-abasement.

Make me a cottage in the vale, she says,
Where I may mourn and pray.
Yet pull not down my palace towers, that are
So lightly, beautifully built:
Perchance I may return with others there,
When I have purged my guilt.

Oh! my friends, such thoughts have in these days a very deep and present meaning for us. There is much in the spirit of the time which inclines us to regard the world as a subject for passive contemplation; much which tends to empty literature of prophetic aspiration, and to confine art to forms of transitory beauty. A nation which yields to such temptations is drawing near its fall. We are not sent to live as spectators of an amusing drama. This world with all its tumultuous strugglings and piteous tragedies, with all its sordid littlenesses and mean jealousies, lives with our life, and with all its grievous contradictions interprets us to our own consciences. This world of men thriftless and worthless, as they may be, is in a most true sense part of ourselves. We must fulfil our work through them. Through them a path is opened for us to exercise the ministries of faith. The light of this Holy Week marks that way of sorrow with a heavenly glory. Of this we shall see, I trust, some glimpses as the days go on. For the present it will be enough for us to feel our natural fellowship, and to accept with all its solemn responsibilities the heavy and yet glorious burden of our humanity. Not in a figure but in very deed, each one will say when he looks into his

heart: The infirmities, the sorrows, the offences of others touch me by the connexion of the one life. I cannot sin alone: I cannot, let me thank GOD, strive alone. I cannot separate myself from the chequered record of human falls and achievements which every day offers for my discipline. Each crime is a wound to the body of which I am a member. Each sacrifice is the sign of an inspiration which is for me also. The moral environment in which I act bears as certainly the effects of all human character as the atmosphere which I breathe bears the effects of all physical influences. It is my own cause which is at stake there in the homes of thoughtless luxury: my own cause which is at stake there in the haunts of squalid misery. I may close my eyes to the facts which press upon me but I cannot escape from them.

Fellowship, influence, failure: this is the teaching of nature. And can we imagine any ideal more able to lend dignity to the feeblest powers than the spectacle of this vast fellowship which passes into a fellowship still wider, on which we do not pause to dwell now? Can we imagine any motive for labour and for love more prevailing than this conviction that subtle influences pass off from each one of us at every moment which

must work for ever: that at every moment we are all entering on the inheritance of one life which we shall mar or make richer for those who will receive it from our hands? Can we imagine any sorrow more crushing than that burden of sin which clouds our brightest hopes with present failure? Nature shews us the ideal, the motive, the sorrow, and leaves us in the face of unreconciled contrasts.

We shall see, I trust, that the ideal has found fulfilment in Christ for the perfection of humanity: that the motive has been charged with the infinite potency of His love: that the sorrow has been transformed into joy by His Cross.

II.

THE POWER OF SACRIFICE.

Whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall preserve it.—St Luke xvii. 33.

MONDAY BEFORE EASTER, 1888.

WE have seen that men are bound together intellectually, socially, spiritually, sharing in a common life, growing with a common growth. In this intimate, indestructible fellowship, Nature opens to us the possibility of Redemption. We may indeed be unable to see far into the mysteries of our dependence one upon another and of the wider connexions of being disclosed to us in the succession of time; but none the less we feel that we are not alone in joy or in sorrow: that we are not units in a vast aggregate but members in a body: that subtle forces coming to us and going from us witness to the vital unity of mankind. We feel that the Roman audience were right when they took up the line of the dramatist, used in the context to justify a trivial curiosity [2],

> As man I hold all that is man's my own,

and recognised in it with instinctive enthusiasm the

expression of a universal law of human fellowship. Nor does the teaching of Nature stop here. She shews us the possibility of a Redemption, and she also shews us the condition. The possibility lies in our fellowship: the condition is fixed in sacrifice.

Whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall preserve it, or, more closely, *shall bring it to a new birth.* The truth is the central truth of Christianity. Four times in different connexions and with different shades of meaning the Lord repeated the saying; it was spoken in the first stage of His ministry and in the last, and alone of all His sayings it finds a place in the record of each Evangelist (3). So He shewed that sacrifice, self-surrender, death, is the beginning and the course and the aim and the essential principle of the higher life. To find life in our own way, to wish to save it, to seek to gain it, to love it, is, He proclaims, to miss it altogether.

This truth is, I say, the central truth of Christianity, the secret of the life of Christ, and the secret of the life of the Christian. But now we have to regard it simply from the side of Nature, for before we touch on Christian teaching I wish to shew how it rests on the deepest foundations of

humanity: how the highest revelations of our Faith find a response in the soul. I wish therefore to shew how the law of sacrifice is based on essential moral relations; how it is justified by the facts of common experience; how it is welcomed by the universal conscience. So it is that the truth has been enforced in our own time by many teachers who have cast aside the Faith, and still have endeavoured to keep the invigorating conviction which the Faith first brought home to men, and which the Faith, as I believe, is alone able to embody and sustain in consistent and unwearied activity.

1. Looking away then from the Gospel for a moment I venture to say that the voice of humanity itself declares, as the lesson of the ages, that 'sacri-'fice alone is fruitful.' If we recal the reality of our fellowship we shall discern the reason of the law. As sharers in a common life, toilers in a common work, contributors towards a common end, we must, if we are to do our part, regard others in our actions and not ourselves except as servants of all. The essence of sin is selfishness in respect of men, and self-assertion in respect of GOD, the unloving claim of independence, the arrogant isolation of our interests. It may be that like the

younger brother in the parable we claim from our Heavenly Father *the portion of substance that falleth to us* for our private pleasure: it may be that like the elder brother we murmur if He takes what is ours for the offices of a larger charity which our hearts are too narrow to hold. But in either case He discloses the severity and the goodness of His will. That which we used for ourselves perishes ignobly: that which He uses for us but not on us proves the beginning of a fuller joy. Isolation is the spring of death: life is revealed through sacrifice. The heart witnesses to our unity and sacrifice is the confession of it.

2. Here therefore is the foundation of sacrifice in our mutual obligations. We need only to question our own experience to know its power. We live through others. The sacrifice and suffering of others minister to us from the cradle to the grave. And in turn we serve our fellows, knowing the destination of our labours or not knowing it, willingly or even against our will. Vicarious toil, pain, suffering, is the very warp of life. When the Divine light falls upon it, it becomes transformed into sacrifice. And when we look with steady vision upon the records of the past we can see that the fruitfulness of sacrifice vindicates its sovereign

virtue. We can see that sacrifice is fruitful in the endeavours which are crowned by open success, and in the pains which seem to our eyes to be lost in failure. We can see that in senses far wider than that which it originally conveyed the bold expression is true 'the blood of martyrs is a source of life' (*semen est sanguis Christianorum*)[4].

Sacrifice alone is fruitful. Yes: the lesson, I repeat, is written for us on a large scale in the history of men and nations. The patriarch wandered from place to place a homeless wanderer and offered up the son through whom the promise was to find fulfilment; but through sacrifice he enriched the world with the inextinguishable faith in a living GOD. The prophet bore the reproach of a traitor, a renegade, as weakening the hands of his people and counselling the acceptance of bitter chastisement; but through sacrifice his sight was cleared to see the vision of a nobler city and an eternal covenant[5]. The Apostle stood alone, forsaken, disowned, before his judge, the herald of a faith greater than the hope of his nation; but through sacrifice he found the presence and the power of his Lord, that through his ministry the fulness of the Gospel might be proclaimed and all the Gentiles might hear. The champion of a great

cause may say in the strange bitterness of a last infirmity 'I have loved righteousness and hated iniquity and therefore I die an exile': the herald and interpreter of a new age, a wearied and way-worn exile, may ask for peace as the one boon he craves which none can give him: but still we are sure that not one tear, one pang, one look of tender compassion, one cry of pitying anguish, one strain of a labouring arm, offered in the strength of GOD for the love of man, has been in vain. They have entered into the great life with a power to purify, and cheer, and nerve, measured not by the standard of our judgment but by the completeness of the sacrifice which they represent.

There shall never be one lost good.

But it is perhaps in the life of nations that the fruitfulness of sacrifice is presented to us in its most impressive form. There we can see beyond doubt how victories come disguised as defeats. As the years go on their glory is revealed. When the three hundred Spartans laid down their lives at Thermopylæ after the pass was turned—after the pass was turned, that is the point of their devotion —it might have seemed to be a useless waste of heroic lives; but who does not now reckon that

unavailing struggle among the triumphs of Greece? The death of Judas the Maccabee at Eleasa, the Jewish Thermopylæ, too little known, did no less to secure the religious freedom of his nation than his earlier victories. The Swiss who fell at St Jacob, fighting only to die, served Switzerland as well as Arnold of Winkelried who gathered in his breast at Sempach 'the fatal sheaf of Austrian spears' and won life by losing it.

And we too have seen the lesson repeated on a large scale in our own time. There are some here perhaps who have looked, as I did a few years ago, on the long, broad, bare slopes of Gravelotte. Nowhere, I fancy, has the record of sacrifice been written in nobler characters than in the crosses which then seemed to struggle up that fatal hill-side, like the regiments which they commemorated. The stranger who read that story of devotion, frustrated of its immediate prize, saw victory through death. He knew with the certainty of assurance that ramparts and artillery could not in the end prevail against leaders who dared to send their men to die, and men who thought only of fulfilling the order which they heard. It was not war, as some critic said of Balaclava. No, it was not war, but it was infinitely more than war. It was

the revelation of that faith stronger than strong battalions by which nations rise through death to a higher being.

3. Thus the power of sacrifice is justified by the facts of experience. Need I pause to shew that it is welcomed by the universal conscience? Every thrill of gratitude which stirs us at the record of some signal deed of devotion is an expression of the common soul. We are thankful for the fresh vision of the capacity of our nature if the troop of soldiers stand on the deck of the sinking ship, steady as on the parade ground, that the women may be saved: if the young officer resolutely faces death that he may burst open the gate through which his comrades shall occupy the rebel city: if the physician calmly examines the symptoms of the plague-stricken corpse that he may in his brief span of consciousness gain for others the knowledge which they can successfully use: if the missionary condemns himself to a living tomb that he may bring the hope of the Gospel to the leper population of a desolate island. We are thankful, and we know a little better for what we were born.

So we read the lesson that 'Sacrifice alone is fruitful.' And what does the lesson mean for us?

It is the revelation of a larger life: the revelation of a victorious influence: the revelation of an eternal blessing.

1. The spirit of sacrifice is the revelation of a larger life. It is the reality of this larger life, felt in some degree by him who faces the suffering, which gives worth and dignity to the action. We honour the deed which embodies duty and love. No enthusiasm is stirred by the self-denial of an egoist who aims at self-culture and not at service. We feel only cold admiration for the man who satisfies every demand upon his endurance and energy with Stoical indifference. But the watchful tenderness of a mother over the sick-bed of her child, of a child over the sick-bed of its parent—the devotion of friend to friend—the loyal self-surrender of a leader to a great cause—the pathetic self-forgetfulness of a ruler in the fulfilment of his public work—fill us with sympathetic reverence. In such cases we know that life passes into life; and we catch a glimpse of the possibilities of a greater being. We gladly acknowledge that those who bear and strive and die for us do all, not that we may enjoy in indolent self-indulgence what they have surrendered, but that we may enter into that which they have felt. The true

king will not use the water won by his soldiers at the peril of their lives to slake his own thirst. It is an offering to GOD, Who has shewn in a higher unity the devotion of the servant and the reverence of the lord. Utter sacrifice vindicates itself. There is no anxious questioning as to personal details when the demand comes for supreme self-surrender in a noble cause. The soul ratifies the baptism of blood. And so it is that love dares to use others. It is bold to claim from them the active confession of the truth which it has itself known, and to make the consciousness of the larger life an inspiring energy for them also. True love, strange as the paradox may sound, is unsparing of those it loves. It must be so. How can it keep to itself the joy of wider service? Yes: the spirit of sacrifice is the revelation of a larger life; and in times of great conflict or peril we can in some degree see its embodiment. Differences of education and rank and sex are lost in the absorbing power of a new spirit. Each one is all that he was, but he is far more. Every gift and every endowment is transfigured. One hallowing force unites all who acknowledge one duty in that which is now felt to be the manifestation of one being.

2. The spirit of sacrifice is we can see a reve-

lation of a larger life; and because it is so, it is also a revelation of victorious power. The life is one, and through its action soul can reach soul. We have all known in our measure what this is. It is the utterance of a false cynicism to say that 'we catch a fever but do not catch strength.' We do catch strength and we communicate it. We have all been able from time to time in the most expressive phrase, to enter into the griefs, the wrongs, the failures, of others; and as we have done so we have found within our reach a power of relief and restoration proportioned to our power of sympathy. If we may dare to use the phrase there is a virtue which goes out from him who truly feels for another to the object of his love, not without effort, not without loss. We must feel that which we alleviate. There is a sense in which we must pay for all we give. But when our gift is made, and has its work, then the joy of the freshly quickened life flows back upon us, and we are allowed to reap of the fruit of the sacrifice.

3. For the spirit of sacrifice is also the revelation of an eternal blessing. No one indeed can really delight in that which has cost him nothing. The instinctive pleasure which is felt in natural gifts, in wealth and strength and beauty and rank and

intellect, is a call and a promise, a call to grateful use, a promise of effective influence. But all these things are not in themselves blessings in which we can rest, but opportunities of blessing. They must be consecrated in service before they can be a true joy to their possessors; and everywhere there is the same condition of hallowing. Conflict goes before the victory: discipline before the prize: anxious questionings before sure love: travail pangs before the new birth. For every one of us the words stand written, rich with treasures of unrealised hope, *in your patience ye shall win your souls.*

Our own experience attests the fact. We know that the deepest satisfaction comes to us not when we have by some plausible means escaped a painful duty, an unwelcome office, a thankless ministry, but when we have met the least true call upon our resources, giving of our best simply because our help was needed, as little shunning difficulties and distresses when they promised no open reward, as seeking them when they presented an opportunity for display. We know that we possess exactly what we use. We know that our strength is increased by the measure of every trial which we resolutely sustain: that each power with which we

are endowed can pass through death to a resurrection: that failure, when it is felt to be failure is 'a triumph's evidence for the fulness of the days': we know that *it is blessed rather to give than to receive*, to kindle love by loving, even as *GOD first loved us*, than to wait till we can acknowledge the respect paid to our worth. We know that they are happiest who lose themselves in the cares and joys and strivings of others; who render whatever they have to a common cause; who by the energy of sympathy become inheritors of all the treasures of thought and feeling to which they bring the offering of their own hearts: who have found, in a word, through the teaching of a surrendered life, the power of sacrifice: found that sacrifice alone is fruitful, fruitful to him for whom it is made through the manifestation of a new moral force, fruitful to him by whom it is made through the quickening of a wider fellowship, fruitful and the source of joy.

And this blessing with its pain and joy is of universal range. The call to sacrifice, with the trial and the crown of self-surrender comes to us in many forms. But it does come to all with the same richness of benediction. It comes to us by our own fire-side, and it comes to us in business

and in society. It comes to husband and wife, to parents and children, to teacher and scholar, to friends, to fellow-workmen. We can all obey it, and for the most part we can all evade it. But in each case we know that it has come; and that it has left its trace behind. We are not afterwards what we were before we either welcomed or refused the opportunity for self-denial. We are stronger or weaker. Our sympathies are broader or narrower. Our spiritual vision is keener or duller. Life is for us larger in meaning and promise, or brought more near to the standard of our self-chosen littleness.

All this is the teaching of nature on sacrifice, stern in the sure sentence of retribution as it is fertile in generous inspiration. And if our hearts misgive us, conscious of shrinking weakness and burdened with the memories of multiplied neglect, it is enough for us to look beyond Nature, which knows no forgiveness, to GOD Who has given us His own Son to do what we could not do, to GOD Who is greater than our hearts in His manifold discipline and purifying love. It is enough for us to remember that Christ fulfilled the words which He spoke to His disciples in the accomplishment of His own work, and that He has brought the power

of sacrifice as a revelation of a larger life, of a victorious influence, of an eternal blessing, within the reach of the humblest believer who claims the virtue of His Blood. *Whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall bring it to a new birth.*

III.

THE UNITY OF HUMANITY IN CHRIST.

There can be neither Jew nor Greek; there can be neither bond nor free; there can be no male and female; for ye are all one man in Christ Jesus.—Gal. iii. 28.

TUESDAY BEFORE EASTER, 1888.

HITHERTO in approaching the subject of Redemption, of the Victory of the Cross, we have confined ourselves to the general teachings of Nature. Now we are in a position to consider how the message of the Gospel recognises and fulfils the hopes which we have been encouraged to shape and the facts which we have recognised. The experience of life, as we have seen, points to a universal fellowship of men, and it discloses the fruitfulness of sacrifice. Or, to apply the lessons to our subject, in the prospect of the sin and suffering by which we are surrounded, it reveals the possibility, and it suggests the condition of Redemption. In Christ, as I hope to shew, that natural fellowship is raised to a Divine unity, so that the possibility of Redemption is made a fact: in Christ that fruitfulness grows infinite, so that the condition of Redemption receives absolute satisfaction.

The Gospel, I say, proclaims the unity of humanity in Christ. This is the message which is offered

for our consideration this evening. The fact of a vital connexion of men one with another, as children of all the past, parents of all the future, can be maintained, as we have seen, on independent grounds. It has indeed been brought forward in our own time as one of the most signal results of modern social speculation. But to the Christian this doctrine of the solidarity of mankind—that we men are *one man*—is no novelty. He finds in it part of the message which the Incarnation contains. The thought may have been overlooked, or darkened, or set on one side, or reserved in the good Providence of GOD for the fulness of the time, but it lies established for ever in the single sentence: *the Word became flesh.*

The thought lies, I repeat, in that fundamental phrase. It inspires and sustains the teaching of the Apostles; and nowhere does it find a more striking expression than in the pregnant words of St Paul which I have just read. In the Body of Christ which the Apostle contemplates *there can be*, he declares, *neither Jew nor Greek, there can be neither bond nor free:* differences of race and differences of station are made to contribute in their measure to the completeness of the whole and exist no longer in isolated distinctness. In the consum-

mation of humanity which he sees accomplished *there can be no male and female:* the differences of sex, with the characteristic endowments of man and woman, are reunited in the fulness of a universal life. Such conclusions, he argues, lie in the very nature of things; *for ye all are one man in Christ Jesus,* not 'one' only in the abstract by the acknowledgment of a real fellowship, by the enjoyment of a being essentially the same, but *one man:* one that is, even as the living vine is one with its many branches, one as the living body is one with its many members: one by the presence of a vital energy guided by one law, one will, to one end.

There are, we shall observe, two distinct thoughts in these most wonderful words, the thought of a momentous change and the reason of it. St Paul affirms first that the greatest natural differences between men are, as we see them, only temporary, provisional, preparatory. There is no one type of manhood marked out as paramount by grandeur of religious privilege (*Jew*) or of intellectual precedence (*Greek*). The separations which have come from the growth of society (*bond, free*) have no permanent place in the new order. The very distinctions of sex (*male, female*), which ex-

press most powerfully the imperfection of our manhood fulfilled in parts from generation to generation, point to some higher unity in which they shall coexist as in the idea of creation. And then the apostle adds that this transformation of the circumstances of human existence has found already the pledge of its accomplishment. All these results follow *for ye all*—Jews and Greeks, bond and free, men and women—*are one man in Christ Jesus;* for you Galatians, miserably distracted as you are, have found that in which the power of a Divine sympathy uses all that is human to minister to one life. Deeper than all which divides you, stronger than all that comes from time and place and circumstance, is this bond of one underlying life which has now at last been made known in the Son of man. Little, alas! has been done in eighteen hundred years to embody the truths which St Paul thus offered to his ardent, impetuous, erring disciples. It will be the work of untold ages to realise them under the conditions of time, but the truths are disclosed that we in our perplexities may recognise the end of our being: that we may see with reverent gratitude that our needs were not forgotten in the record of the Divine counsels: that we may be glad that the noblest conceptions which

are gained by human inquiry find a place in our Creed as part of its eternal truth.

Ye are all one man in Christ Jesus. Such a consummation answers to that which is revealed to us of the purpose of creation. We go back to the Divine words in the first chapter of the Bible *let us make man in our image after our likeness*—in our image to gain our likeness—that we may find the great charter of our hope. Man, not this man and that, but man in the variety of his development and in the amplitude of his disciplined powers, was made capable of a fellowship with GOD. Humanity however broken into fragments in our eyes is still one. And this one humanity, not the personal manhood of an individual, Christ took to Himself. He fulfilled for man fallen the destiny which was provided for man unfallen. He realised absolutely under the conditions of earth the Divine likeness which neither one man nor all men could reach. He gained for the race that for which they were made. 'He shared in our mortality that we might share in His Divinity'(6). The pride, the wilfulness, the self-assertion of the creature were powerless to make of none effect the righteous love of the Creator. And here let me ask you to observe carefully how under this aspect we can see the impor-

tance of the deepest articles of our Creed. We can see, poor as our thoughts are, that the doctrines of the Divine Conception of the Lord and of the unchanged Personality of the eternal Son of GOD are no speculative dogmas. We can see that they give a historic foundation to a living faith. If Christ had been born as other men, He would have been one man of many, limited by an individual manhood, and not in very truth the Son of man, the perfect representative of the whole race. If He had not been born, taking of human substance from His Mother and growing with human growth, He would have had no perfect or real connexion with those whom He was pleased to make His brethren. We can see that the Divine Personality of the Son, the Son of GOD, the Son of man, harmonises the two facts of a true manhood and a universal manhood in Christ, and gives to His Humanity that absolute completeness in which each man to the end of time can find the fulfilment of his partial nature, and through which the will of GOD could be accomplished once for all under the conditions of earthly existence.

We can see in other words, with adoring and intelligent thankfulness, that the Gospel is not a theory, not a prophetic message, but a Person, a

Redeemer, a Saviour, a Fulfiller, living for ever with a life universal and divine, with a life which we share and reveal, with a life which as it is embodied in the Christian Society becomes the firstfruits of a larger triumph[7]. These are the features in the life of Christ which I wish now to mark a little more clearly that we may understand better what is the grandeur, the responsibility, the promise of the revelation made to us by St Paul: *ye are all one man in Christ Jesus.*

1. The life of Christ, the human life of Christ, wonder and joy of all wonders and all joys, is a universal life, universal in character and in experience: in the personal discipline of unnoticed solitude, and in the broad conflicts of public ministry: universal by the absence of every transitory element: universal by the embodiment of every essential feature of man's nobility.

Christ came in an age when classes were divided by the fiercest antagonisms: He sprang *according to the flesh* from a people proverbial for the narrow exclusiveness of its national passions: He addressed the multitudes with a message which might seem to require from its herald the strong traits of party leadership. And He stands before us in unique, serene, unapproachable, acknowledged complete-

ness, man, purely and fully, and nothing more, without one transitory touch of time, or kindred, or aim.

Nothing human is seen disproportionately in Christ, and nothing which belongs to human perfection fails to find a place in Him. If we think, for example, what it is which calls out our lasting admiration for the warrior, the statesman, the artist, for the illustrious dead who live in our memory for the sake of the gifts which they used for men in GOD, types of character as widely removed as possible one from the other, and from the features in which we figure to ourselves the Person of the Son of man; I will dare to say that we shall discern in Him all the forces of faith—of faith in duty, in truth, in law—of self-control, of enthusiasm, of insight, by which the dead live: every tint which gives variety to the glories of earth brought together in the absolute unity of perfect light.

And, brethren, this universality of Christ's character is no speculative fancy of the scholar. It is a fact of unspeakable practical value. It brings Him very near to every one of us. There is not one man or woman here whose little life may not be fulfilled in His life as it was essentially included in it: not one gift entrusted to us for use today which

He has not hallowed and shewn in harmony with the sum of human endowments: not one trial of silence, or poverty, or pride, or power, which He has not overcome. We look each of us naturally to some hero who represents our own ideal. There is an attractiveness in the limitation of his power with which we sympathise. But in Christ every one alike can find fellowship. He is not only a Son of man—true man—but the Son of man. He binds all who believe in Him in a conscious unity, He makes them one—one man—in His love in order that at last the world may be won to acknowledge Him by the sight of their love.

2. For the universal life of Christ is a Divine Life. It is a human life lived in GOD. In this life self as an end, the isolating self, finds no place. Every thought and word and work is directed for the blessing of those whom He came to save: *for their sakes,* He said, *I sanctify—consecrate—myself.* Every thought and word and work is placed before the Father and realised in fellowship with Him. The decisive sentence *I and the Father are one* is true not only of the unity of essence, but also of the unity of life. The realisation of the truth on the scene and under the conditions of earth is made possible by the eternity of the truth in heaven.

Thus human life is lifted by Christ above the physical, beyond the barriers of sense. In Him we look for a little while upon the spiritual and the eternal. His signs were not strange or arbitrary works but sacraments, if I may so say, of an abiding grace; His Transfiguration was a rendering in outward form, in compassion to the dulness of our souls, of a glory which faith can discern at all times. In Him we look upon the ideal, the revelation of human life, not as man has made it but as GOD willed it.

3. And in this life, truly human, truly Divine we share. *The free gift of GOD is eternal life in Christ Jesus our Lord,* not *through Him* only as if He had gained for us a blessing apart from Himself, but *in Him,* as members of His Body. His Death, and Burial, and Resurrection, and Ascension, and Session at the right hand of GOD, are ours. *Because I live,* He said, *ye shall live also. Apart from Me ye can do nothing.* In Him we are alive: in Him we are justified: in Him the blessing of Abraham came upon the nations: in Him we have the guardianship of peace: in Him we have the satisfaction of every need: in Him we have the strength that can do all things[8].

And let no one fancy that this is some peculiar

idiom, some mystic dream, some metaphor moulded into a dogma. It is, I believe, the one interpretation of the fulness of existence. And here the analogies of nature come to our help. The law of material life corresponds with the law of spiritual life. Our material life is represented by the appropriation and use of the energy which is accessible to us. Our spiritual life is the appropriation and use of Him who is *the life*. Our material food becomes for us the force through which the generous deed, the stirring speech, the lofty thought, is possible. The bread of life becomes for us the force through which according to our faith we realise the life of GOD in order that we *may glorify our Father which is in heaven*[9].

4. For we share the life of Christ that we on our part may reveal it. It is through us—most overwhelming thought—that Christ makes Himself known and works. He is the Vine, we are the branches; but where without the branches is the manifold fertility of the Vine? He is the Head, we are the members; but where without the members is the prevailing energy of the Body? The Church is built of men on the foundation of apostles and prophets, while Jesus Christ Himself is the chief corner-stone; and it is through men

that it is raised to its full proportions as the visible shrine of a Present GOD. That we therefore may do our work we must forget ourselves and think only of Christ in us.

And do we not in this, brethren, grievously neglect the power of our Faith? Sometimes we seem to think that the Church is as the splendid sepulchre of a dead Christ, dead yet not bereft of His Divinity: sometimes that it is as a sad congregation of men looking for a lost Christ. Oh! when such thoughts tempt us, may we hear ringing in our ears those old words: *Why seek ye Him that liveth among the dead? He is not here, but is risen.* And then again *Why stand ye here gazing up into heaven?* May we learn, learn for the accomplishment of our several duties, that the fulness of the Divine energy is still revealed through human instruments; that the earth is still the scene of Christ's victories. May we first offer whatever we have ourselves of vigour, of enthusiasm, of sympathy, of love, for Christ's service; and then claim the fulness of every power of man, the whole range of national and social interests, for His transfiguring revelation.

5. Yes: let us take account of the greatness of our responsibility, of the grandeur of our trust. We whom GOD has called into His visible Church

are, as St James says, *a kind of first-fruits of His creatures.* The open consecration of a part marks the destiny of the whole. In this sense also we may argue, *If the first-fruits be holy so is the lump.* If St Paul said to the Galatians, who were on the verge of apostasy, *Ye all are one man in Christ Jesus,* his words necessarily look further. In the Christian society the purpose of GOD is made visible. In what way that purpose will be accomplished He has not made known, and we have no powers to determine. But we can hold with the largest hope what has been revealed to us of our position; and it is our work to shew how the life of humanity finds a living Head in Christ; how the dependence of man on man, which is inevitable, becomes a witness to the faith: how the necessary conditions of labour, if we regard them honestly, are a constraining motive to self-devotion: how the acknowledgment of our own personal relation to our Lord and Saviour gives a sure foundation to the generous emotions with which our hearts are stirred towards our fellows: how the knowledge that GOD is their Father and ours enables us to bid them prove worthy of their birthright.

We need the motive: *Inasmuch as ye did it unto one of these My brethren, even these least, ye*

did it unto Me. We need the promise: *Be of good cheer I have overcome the world.* For no one, I suppose, can look out upon the world without unspeakable sadness. Much that is noblest is soiled and hindered. Much that is mean seems to prevail. Our days are occupied with trifles, and when we reach out to higher things we seem to sink back at once faint and wearied. But we see little after all; and we are unable to interpret much that we do see. The life, the unseen life, is greater than we know. Now and then the veil is lifted from some dark scene, and through sordid and repulsive surroundings a light of tenderness and self-sacrifice flashes out, revealed and not created by the circumstances through which it is seen. A great national sorrow, a season of anxious suspense, a time of wide distress, shews us what the heart of the vast masses of the people is, beating with the one life, and loyal beyond hope to truth and righteousness. And for ourselves selfish as we are, swayed by passion and show of pleasure, do we not know that there is that within us, unseen often and unsuspected, which witnesses to a diviner presence not unwelcomed, momentary prayers which go to meet some vision of suffering, longings of sympathy which answer the test of jealous sus-

picion, stern self-questionings which rouse the power of a forgotten duty? Then when the deep foundations of being are laid open; then when we feel what is most abiding in our nature; then when we remember how the Son of Man fulfilled man's destiny, we are sure that the Divine counsel will not be for ever hindered; sure that that one life with its purifying energy will not fail; sure that it is life and not death which is the seal of our humanity.

Meanwhile this is the common thought which can hallow every effort, which can nerve us for concentrated labour, which can bear us beyond the narrow limits of personal aims, which can bind together with the strength of their manifold energies the scholar and the artist and the trader and the craftsman, 'We are Christians.' By that confession we know the vastness, the fulness, the unity of life *in Christ.*

Ye are all one man in Christ Jesus. As we ponder the words and follow them beyond this region of conflict and succession, they disclose a prospect in which our souls can rest. The light of eternity falls for a space upon this changing world that we may take heart in all that we count failure. The multitudinous fragments of our sepa-

rate lives are seen in their unity. Nothing is lost, nothing is laid aside, but all is taken up into a higher unimaginable type of being. Each of us severally with his little human gift is found to be a contributory element in the humanity of Christ. We are no longer independent scattered units, but all in Him. The many are one. The glory of the whole is the joy of all, one joy in one life.

Words fail: thought fails; but the Body of Christ and the Spirit of GOD fail not. Touched by the vision we come back to our common daily work. Distracted, baffled, wearied, we have found the fulness of life complete in spite of our divisions: the promise of life sure in spite of our failures: the motive of life prevailing over all selfishness; when we hear the voice of GOD *Ye are all one man in Christ Jesus.*

IV.

THE SUFFERINGS OF CHRIST.

[*Christ*] *though He was a Son yet learned obedience by the things which He suffered.*—Hebr. v. 8.

WEDNESDAY BEFORE EASTER, 1888.

WE have been allowed to regard some features in the Life of Christ: to observe with the reverence of wondering devotion that His life embraced the fulness of all earthly life: that it was a Divine life revealing in every circumstance the eternal element in manhood which in our little lives is overlaid and obscured by the action of self: that it is the life by which we also live so far as we fulfil our appointed parts in the order of GOD: that it is the life which we are charged and empowered to make known, the life in which lies the promise that is alone able to meet the anxious questionings which rise within us from the spectacle of the world. Such is the scope of the Life of Christ. We have now to regard the manner in which that life found its fulfilment in the eyes of men *through sufferings*. It would be no exaggeration to say that the manner of Christ's life is the adequate proof of His claims. It was so unexpected and yet in the deepest sense so natural: it brought

such complete disappointment to national and superficial hopes and yet such immeasurable solace to universal sorrows: it laid open with such penetrative power the thoughts of men and disclosed such present treasures of the Son of GOD: that we recognise the unlooked-for realisation of a Divine ideal, and the preacher of the Gospel can appeal to the soul's confession of the moral beauty of the Divine method of Redemption. *It became Him for whom are all things and through whom are all things*, the Apostle writes,—it became the Sovereign and Creator of the universe, so far even we with our poor powers can see—, *in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings.* 'It became Him': the phrase goes directly to the heart, and emboldens us to contemplate more closely this open secret of the sufferings of Christ. 'What', St Bernard asks, 'avails so surely to heal the 'wounds of our conscience, to cleanse the vision 'of our thoughts as meditation on the wounds of 'Christ?'[10] May the Spirit sent in His Name bring to us from our brief study that twofold gift, the gift of hallowing forgiveness, the gift of loving insight.

The sufferings of Christ: we naturally think

of the sufferings of Christ in relation to ourselves as a ransom, a propitiation, an atonement. This indeed they are; but Scripture teaches us to think of them also in relation to Christ Himself, Who was *made perfect through sufferings.* This aspect of the subject helps us to understand a little more of the other; and, if we really enter into its depths, it involves the other. Because the sufferings of Christ were for Him what we are taught to acknowledge, they are for us also what we rejoice to know. *He hath made perfect for ever by one offering them that are sanctified,* even by the one offering of a perfect life, and GOD *made Him perfect through sufferings,* or, as it is expressed in the text: He *learned obedience through the things which He suffered.*

It is then with the second truth that we have to deal to-night. Christ Himself learned obedience through suffering.

We have already seen how suffering in the form of sacrifice becomes in the actual constitution of the world a source of abiding joy. And, far more than this, we can see how for noble natures suffering is a source of strength and tenderness. For man being such as He is the way of perfection is the way of suffering. The prospect of pain or

loss or bereavement regarded from afar disturbs and agitates, but when the trial comes, there comes with it—or assuredly there may come with it—also a consciousness of fresh spiritual force which remains a perpetual endowment. The sadness of failure and disappointment, prayers frustrated, as we think, hopes deceived, become even in our own experience, tests and revelations of our manhood. A man who dwells on failure with discontent condemns himself of littleness. We cannot be masters of ourselves till our sovereignty has been challenged and proved. The salutary shock comes on this side and that, and the courageous sufferer is taught the wealth of his resources. We with our fragmentary and imperfect natures are taught also to know our poverty and weakness. At one time we answer a chastening voice with fruitful susceptibility, and then again we resent the call. In any case, however well we use our opportunities, we are not in a position to become acquainted with more than a few lines of the whole lesson of life. But the sufferings of Christ, even as we can view them, were such as to require the response of every human faculty. If, as we have already noticed, His character was universal: so was His experience. He gave to the Divine command, however

spoken, the answer of perfect service, and gained the blessing of corresponding strength. *He learned obedience*, He acknowledged, that is, the breadth and depth of the Divine Will, *by the things which He suffered.* Every pang, gladly accepted when it was known to be the Father's will, and not till then, made something clearer in the law of the fulfilment of His own work, and in the grandeur of its application. He learned obedience: He did not learn to obey. There was no disobedience to be conquered, but only the Divine will to be realised. So He carried to the uttermost the virtue of obeying. He fulfilled in action the law which GOD had laid down for the being whom He had made in His image: He endured in His Passion every penalty which the righteousness of GOD had connected with the sins which He made His own. He offered the absolute self-surrender of service and of suffering, through life and through death, fulfilling in spite of the Fall the original destiny of man, and rising in His glorified humanity to the throne of GOD. The meaning of these general words will be clearer if we consider some features in the sufferings of Christ a little more closely. They were complete, they were voluntary, they were foreseen, they were understood in the fulness

of their anguish and unnaturalness; and therefore they were the spring of perfectness.

1. The sufferings of Christ were complete in their range and form. The one break in the silence of those thirty years of which we think too little discloses the deeps of sorrow which must have been present to the Lord during the period of His personal discipline in lonely obscurity. At the most sacred festival of the Jews, charged with the most glorious memories of deliverance and therefore fertile in hope, those who were nearest to Him and knew most of the mysteries of His Being could not read His secret. How often that question of indescribable pathos must have found an echo in the village-home of Nazareth, *How is it that ye sought Me?* How is it that one doubt could arise as to My mission and My resting-place? How is it? As the question was pondered, we can understand that the answer came; and He knew that it was His Father's will that He should grow up through those long years alone and uncomprehended, a stranger as it were among His kindred; that He should seem to be unmoved by the distresses of His nation and unwilling to use His power; that so even He should *win His soul in patience.* Some of us perhaps may know what such suffering means,

that bitterest pain of all, as it has been called, to have great thoughts and to be powerless to bring them to effect.

When that first victory of personal preparation was fully won, the Call to the active Ministry was given. There is no need to trace the history which followed. It is enough to remember that it was closed by a double judgment of tears, tears by the grave of him whom Christ loved at the spectacle of the personal results of sin, tears over the Holy City at the prospect of the coming doom of national self-will and unbelief.

There is still less need to dwell on the physical sufferings of the Passion, which are brought before us during this Holy Week: the night of sleepless agony followed by the rude arrest: the tumultuous hurryings from place to place in the cold night and early dawn: the mocking, the scourging: the burden of the Cross: the hours of anguish: the thirst: the broken heart: we know them all. But we do not dwell equally upon that added bitterness which came from the agents of the crime and the circumstances under which it was wrought. Law, reverence, affection were violated by those to whom they should have been sacred, magistrates, priests, disciples. The authoritative representatives

of the Old Covenant used their power to slay Him Who fulfilled it. The civil governor sacrificed his conviction to avoid the danger of a political cry. The blood-stained partner in an insurrectionary outbreak was preferred at the instigation of the Priests to the Proclaimer of a Spiritual Kingdom. In the very form of this punishment the Christ was identified with felon-robbers who veiled their deeds of violence under the guise of patriotic aims. Everywhere the Lord found in the shame which was heaped upon Him a measure of the fall of His people from the position which had been prepared for them. The burden of shame might in itself have been cheerfully borne, but when the shame which was inflicted witnessed to the degradation of a beloved race, each pang was as the death-blow of a great hope.

2. Yet more: the sufferings of Christ were voluntary. None came to Him from the conditions of His own Nature or action. He was without sin. Every suffering, if we trace it to its source, was in Him an offering of love. At each moment He was free, if we may so present the Truth, to claim a personal immunity from sorrow, and at each moment He took to Himself consciously, as the expression of His Father's will, the painful effort,

the stern, sad judgment, the grief, the anger, the self-troubling, which belonged to the fulfilment of His work. Every blessing which He gave was a living fragment of Himself. His works of might were works of sacrifice. He felt—may we not say He rejoiced to feel?—that *virtue went out of Him* when faith claimed the exertion of His power. Nowhere is greater light thrown upon the method of redemption than when the Evangelist teaches us to see that when Christ *cast out spirits with a word and healed all that were sick* the words spoken by Isaiah of the servant, the Man of Sorrows, found their full accomplishment: *Himself took our infirmities and bare our diseases.* Yes, those signs of physical healing were signs of the laws of forgiveness, signs of the energy of Divine compassion, the feeling with and not simply the feeling for, the ignorant and erring. Christ took freely to Himself in all its essential painfulness what He took away from others, even to death itself. For death, as we know it now, is no part of the Divine order. The passage to a new state which is involved in our transitory constitution might have been as the glad answer of a child to the Father's call. And Christ owing no personal

debt might so have entered on His rest. But He chose death, death with every accompaniment of desolation, even as He came to die.

3. For, yet again, the sufferings of Christ were foreseen. He looked forward from the first to the end which should follow. His hour, with all that it should bring, of self-revelation, of antagonism, of rejection, was distinctly present to His sight while He trained His disciples to support their loneliness when the Bridegroom should be taken from them[11]. The crisis of separation in the company which followed Him came when He shewed to them in no doubtful language that He must die for the world. The manifestation of His glory was the occasion for the open shewing of the swiftly coming Cross. No veil even for a moment hid from His eyes that necessary close. What such foresight would add to the keenness of trial we can dimly feel: how each misapprehension of mistaken zeal would bring a sorer grief: how each passing light of popular enthusiasm would seem to be charged with heavier disappointment for those whom He loved. If it was hard for a true man to face with unwavering resolution that which was on one side fatal failure, what must

it have been to anticipate the grief of those who, when the end came, would leave in the grave of their lost Master their hope for the deliverance of Israel?[12]

4. Such reflections gain force when we remember that the sufferings of Christ were felt in their full intensity. We arm ourselves against pain by checking our emotions, by hardening ourselves to opposition, by closing our eyes to the extent of the evil about us. But it was not so with Christ. No isolation of absolute purity separated Him from the outcast, while His sinlessness was the measure of His loathing at sin. Every denunciation of woe which He uttered was wrung from a righteousness which was but the other side of love. The wrongs which He endured were more terrible as a symptom of spiritual blindness in those who inflicted them than as a personal agony. How often when He was threatened, and rejected and reviled, must the prayer have arisen in His heart which found a final expression upon the Cross: *Father, forgive them, for they know not what they do.* They knew not, but He knew, and even then He bore the burden of their hardness and unbelief.

5. 'He knew': this brings us to the last feature in Christ's sufferings which I wish to notice. To us suffering seems to be in some sense natural. We have, as it were, a certain fellowship with sorrow which makes us forget the origin from which it springs. We look on ruins with a thoughtful pleasure, because we do not realise that they mar the perfection of GOD'S world. Evil in every shape has points of contact with us. But in Christ it was not so. For Him suffering was an intrusion into the Divine order, a consequence of sin, witnessing in every form to its source. For Him sorrow was inseparable from a self-assertion of the creature. He took to Himself the sin of the race with all its penalties, but so as to contemplate it with the regard of One All-righteous and All-pure. The confession of the penitent robber is the confession of every awakened soul: *we receive the due reward of our deeds, but this man hath done nothing amiss.* Here lies the difference between the sufferings of Christ and the sufferings of His martyrs. They are strong in Him to bear that which is not alien from a fallen nature. He gathers into one supreme sacrifice the bitterness of death, the last penalty of sin, knowing all it means, and bearing it as He

knows. We indeed can see but little, but we can see this, that He alone, the sinless son of GOD Who knew perfectly the will and the mind of His Father, could bring to Him the offering of perfect obedience and perfect sorrow. He Who made every human power, and every human sin, His own by the innermost fellowship of spiritual life could render to GOD the tribute of absolute service and bear the consequences of every transgression as entering into the Divine law of purifying chastisement.

We can see but little, but we can recognise in the sufferings of Christ a measure of wrong. The Passion as it was inflicted is a revelation of the overwhelming and unlooked-for crimes which flow, as it were by a necessary sequence, from that selfish exclusiveness which will only regard narrow interests, and that proud Pharisaism which will not bring to the light of new experience what it holds by tradition. The Passion as it was borne is a revelation of the inexorable sternness of infinite love, which, while it gives to pain a potentiality of cleansing grace, requires to the uttermost that retribution which may become a blessing.

We can see but little, but we can confess that

in the events of this Holy week, crowning the discipline of a holy life, we have an assurance of Divine love which is adequate for our utmost needs. And more than this: we can confess that it was not a love which simply displayed itself in some self-chosen form, but a love which used every effort and every pang for the accomplishment of that which could not have been gained otherwise. Christ died not to shew His love by dying, but to give life to the world. *Therefore,* He says, *doth the Father love Me because I lay down My life, that I may take it again: that I may take it again*—death was in this case not only faithfully borne but rightly chosen, because in the actual state of men it was the one way through which the Son of man could bring humanity to life.

We can see but little, but we can trace in the Gospels the lesson of manhood perfectly learnt and perfectly realised, *obedience through things suffered.* We can trace in outlines of light the movement of a soul to GOD which uses every temptation and assault of evil as a step in its upward course. We can trace the record of a life lived and of a death endured in unbroken fellowship with the Father, if for one awful moment

the sense of that fellowship was withdrawn. We can trace the sure witness, where all understanding may fail, that that life was lived and that death was died for us.

Christ learnt obedience by the things which He suffered, and having been made perfect He became to all them that obey Him the author of eternal salvation.

V.

THE VIRTUE OF CHRIST'S SACRIFICE.

Saying above Sacrifices and offerings and whole burnt-offerings and sacrifices for sin Thou wouldest not, neither hadst pleasure therein . . . then hath He said, Lo, I am come to do Thy will . . . In which will we have been sanctified through the offering of the Body of Jesus Christ once for all.—Hebr. x. 8, 9, 10

THURSDAY BEFORE EASTER, 1888.

TO-DAY we draw near to the innermost Sanctuary of the Divine righteousness and of the Divine love. Every word and every thought must be guarded from the suspicion of presumption and laid in the light of the Cross. And however carefully we may strive to make the virtue of Christ's sacrifice more intelligible to ourselves, we must remember that the reality of its virtue is that by which we live. A theory of the Atonement may be a minister of faith, but the fact of the Atonement is the inspiration of faith.

The Son of man came—so He said Himself—*to give His life a ransom for* (ἀντί) *many.*

I came that they may have life, and may have abundance.

I lay down my life for (ὑπέρ) *the sheep...Therefore doth the Father love Me, because I lay down my life that I may take it again...I have power to lay it down, and I have power to take it again. This commandment received I from My Father.*

As the words rise before us and we allow them to sink into our souls, we feel that the Passion of Christ is for us the spring of freedom and the spring of energy: the accomplishment of the willing love of the Son and of the loving will of the Father. We feel that that voluntary Death is the measure of our need and of Christ's sympathy: the destruction of the selfishness of man, the consummation of the counsel of GOD.

Such thoughts are enough to satisfy the heart. We can rest in them; and happy are they who do rest in them. Yet when questionings arise we are encouraged to follow them out a little further; to place them in a living relation with other truths which have been made known to us; to justify the apostolic appeal to our natural sense of the fitness of the Divine method; to claim from the results of independent speculation a tribute to the harmonious interpretation of the Gospel.

And at present it is the more important to indicate the Scriptural lines of a doctrine of the Atonement because the significance of this central fact of our Faith has been obscured by the use of modes of exposition which belong to an earlier age. It is easier indeed to present in a definite shape systems of human reasoning than a

view of the ways of GOD. We need to make watchful and unwearied efforts in order that we may rise little by little to the spiritual heights of the Bible. We are tempted to use temporal measures for the eternal: to judge of the unseen by the material: to forget that sinfulness is indeed the punishment of sin[13]: that the deadening of the higher powers, the narrowing, the imbruting, of our nature is the most grievous penalty of wrong: to forget that impunity in self-indulgence is the sorest sentence on vice against that awful time of awakening when in the splendid image of a Roman moralist the vision of abandoned Virtue shall be the doom of the soul hopelessly wasted by remorse:

Virtutem videant intabescantque relicta.

So it is that we are tempted to regard chastisements as the expression of anger, and not as the tender discipline of wisdom. We fail to discern that righteousness and love are, if I may so speak, the two sides of unchangeable holiness as it is seen in relation to the condition of men and in relation to the purpose of GOD. So it is that when we ought to think of sin we think of pain. We fix our attention upon a transitory, it may be a salutary, symptom and forget the disease. Thus we are tempted; but the experience of Christ shews us in

the most extreme form how the Father made the Son of man, the Son of His love, the Son in Whom He was well pleased through every agony of trial, *perfect through sufferings:* how He shewed Him fruit of every travail of His soul.

Thus are we tempted; and we carry even unconsciously our own materialising fancies into the language of the Lord and His Apostles. Where they speak of sin we substitute punishment. They represent evil as a barrier which hinders the outflow of Divine love upon the guilty: we think of it as that which entails painful retribution. They concentrate our faith upon the assurance of a restored harmony with GOD: we lower this transfiguring hope to the removal of consequences which can be expressed in terms of earthly experience.

When however we cling trustfully to the sacred words which bear us in their simple majesty above the schemes which answer to passing phases of human knowledge, some theories as to the nature of the Atonement and as to the essence of Christ's work can at once be set aside. No support remains for the idea that Christ offered in His sufferings, sufferings equivalent in amount to the sufferings due from the race of men or from the elect: no

support for the idea that He suffered as a substitute for each man or for each believer, discharging individually the penal consequences of their actions. No support for the idea that we have to take account of a legal transaction according to which a penalty once inflicted cannot be required again. The infinite value of Christ's work can no longer be supposed to depend upon His capacity for infinite suffering, or upon the infinite value of each suffering of One who never ceased to be GOD. Such conceptions have gained currency because they seem to express, however imperfectly, isolated fragments of truth; but they fall immeasurably below the sublime simplicity of the apostle's teaching, who gathers up in one phrase the meaning of Christ's work in contrast with all the types of sacrificial service: *He hath said, Lo, I am come to do Thy will* [O GOD]....*In which will we have been sanctified through the offering of the body of Jesus Christ once for all....For by one offering He hath perfected for ever them that are sanctified.*

Christ who took humanity to Himself was able to fulfil the will of GOD under the conditions of our present earthly life, both actively and passively, raising to its highest perfection every faculty of

man, and bearing every suffering through which alone fallen man could attain his destiny.

Christ as the Head of humanity was able to bring within the reach of every one who shares His nature the fruits of His perfect obedience, through the energy of the one life by which we all live. His sufferings were not 'outside us'. They were not 'sufferings belonging to another being'. They were the sufferings of One in Whom we live and Who lives in us. Christ gathering the race into Himself suffered for all by the will of GOD; and, in correspondence with this revelation of GOD'S grace, we confess, when we listen to the secret whisperings of our souls, that we need the blessing which it brings, and that it avails for our utmost necessity.

Let me then endeavour to commend to your meditation these four points:

1. Christ exhausted all suffering, bearing it according to the will and mind of GOD.

2. We on our part need the constant support of His present sympathy in our labours.

3. Christ is able to communicate the virtue of His work, the reality of forgiveness, to all who are in Him.

4. We on our part can even now through every trial realise His joy.

1. Christ bore all sufferings according to the mind of GOD. We have already touched upon the universality of Christ's sufferings. We have seen that they bring vividly before us GOD'S judgment upon sin. Our moral perceptions grow dull through our own failures. Our sensibility to wrong is blunted by acquiescence in the sight of it. We grow listless through a feeling of impotence. We condone great offences of which we feel the seeds in ourselves. All this hinders our right perception of sin. But in Christ perfect sinlessness gave the power of a perfect estimate of sin. His temptations, His emotions, His prayers, His warnings, His judgments, His agony, shew us His complete acceptance of the just, the inevitable sentence of GOD upon the sin of humanity which He had taken to Himself; and they are at the same time a revelation of GOD'S mode of dealing with sin and of the willing surrender of the Son of man to His Father's discipline. Suffering is not a meaningless pain. It has for a being such as man a capacity of fruitfulness. There is indeed no value in suffering as suffering. All the sufferings of men accumulated since the world began could in themselves

work no deliverance. Self-chosen, self-inflicted suffering, where it is not a wise discipline, is ingratitude to GOD, or rather it is a partial suicide. The suffering in itself is nothing worth: the moral end for which it is the means gives it its value. Suffering therefore which is welcomed with the response of love, when it is brought to us by the will of GOD, love for the Creator to whose purpose it answers, love for the creature to whose purifying it serves, illuminates the whole course of this world.

In this sense sufferings are a revelation of the Fatherhood of GOD Who brings back His children to Himself in righteousness and love. In this sense Christ suffered, knowing the nature of sin, knowing the judgment of GOD, realising in every pain the healing power of a Father's wisdom. And in this sense the virtue of His Passion remains in its eternal power.

There is, deep in every heart, a conviction that it will be well with the righteous sufferer. In the experience of Christ the conviction finds its eternal satisfaction. In Him man learns equally what he is himself, and what GOD is. Christ has borne the sin and the sins of the world to their last issue. He has raised fallen humanity through death to life, not as one man but as the Son of man ful-

filling in all the will of GOD. He has shewn us, if we may so speak, the Father's heart.

> So through the thunder comes a human voice
> Saying, "O heart I made, a heart beats here!
> "Face, my hands fashioned, see it in myself!
> "Thou hast no power nor may'st conceive of mine;
> "But love I gave thee, with myself to love,
> "And thou must love Me who have died for thee."

2. Following such reflections we can dimly understand the nature of Christ's sacrifice. We can feel more certainly our need of its influence. Baffled, disappointed, humbled, stricken, we turn to the record of the Gospels and with faltering lips we learn to say: *What son is there whom his father chasteneth not?* We learn to acknowledge that *it is for chastening we endure.* We learn to apprehend why it is that the example of Christ which is proposed for our imitation is alway the example of His suffering. We learn to recognise that perfect sympathy with the tempted belongs to Him only Who has overcome every temptation and Who therefore has known the full intensity of all. But as we strive to master the lesson we perceive how sorely we need spiritual support in our efforts towards self-renunciation, in our endeavours to welcome the discipline which GOD provides for us.

Each fresh trial reveals a further want: each fresh conquest issues in deeper insight and keener sensibility. The purest, most generous, natures are those which are most alive to their sad shortcomings and murmurings. So as we grow more near to Christ's likeness we grow more conscious of our dependence upon His Presence, and of our distance from GOD.

Then the example of His Life is filled with a new energy. He does not leave us desolate. And in Him is the Divine love visible. It is a fearful thing to fall into the hands of a living GOD; but as it has been truly said 'the hands of the living GOD' are what we call the 'laws of Nature'(14). What then, if we come to know them as 'the everlasting arms', the laws of the Divine Fatherhood, to which we must desire to commit ourselves? There are indeed appearances which often perplex us. Transitory lights burn brightly along the ways of sin: dark clouds of sorrow gather round those who keep closest to GOD: but the end comes, and with the end those two last voices, the voice which calls the prosperous favourite of the world to judgment: *Thou fool, this night shall thy soul be required of thee:* the voice of Him to Whom the world had done its worst, which recognises the close of an

appointed work: *Father, into Thy hands I commend my spirit.*

Christ communicates the virtue of His work to those who are in Him.

3. The example of Christ's sufferings is indeed of endless potency. It meets the distress of every believer with the assurance of a Father's love. But it is far more than an example. His life makes our response possible. The healing of the leper, the sign which is placed in the Gospels in closest connexion with the announcement of the new law, opens the secret of His action. When the poor outcast, whose touch was defilement, fell prostrate at His feet, His answer was not the simple word of might, as in other cases, but *He took hold of him* (ἥψατο αὐτοῦ) with that firm, clinging grasp, with which the Magdalene would have kept the Lord Whom she had found again. He consumed with the fire of His love the impurity which He removed. And so it is still: He gives the virtue of His own life to quicken the soul which rests on Him. True forgiveness is indeed the energy of love answered by love. The forgiveness which remits a punishment may leave the heart untouched. The forgiveness which remits a sin includes by its very nature the return of responsive gratitude. The believer makes

Christ's work His own, and GOD sees him in the Son of man. He dies daily, dies into life.

The virtue of such a fellowship, which is for every Christian the realisation of his part in the humanity of Christ, is foreshadowed in the intercourse of common life. If we fall in others, we also rise again in others. We have all ourselves experienced what is the cleansing, vivifying, inspiring, power of a noble friend to whom our hearts are open and our secret thoughts are a mute yet piercing prayer. We cannot but grow like one to whom we turn with confiding devotion. Such a friend helps us as he knows us. He knows us just so far as he makes our griefs his own. Touched by the earthly type we strain towards Him Whose knowledge reaches to our whole nature and our whole life, Whose sympathy gives expression to our distresses, and we remember that He has, as on this evening, called us friends.

'Tis the weakness in strength, that I cry for! my flesh, that I seek
In the Godhead! I seek and I find it. O Soul, it shall be
A Face like my face that receives thee; a Man like to me,
Thou shalt love and be loved by, for ever: a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!

We must jealously guard this truth of the transforming power of union with Christ. No parody of Evangelical teaching can be more false than that which represents it as the discharge of the sinful, being sinful still, from the penalty of their guilt by the intervention of the guiltless. There can be no discharge of the sinful while they keep their sin. When we think of a spiritual state we dare to say that GOD Himself cannot make the wicked happy. And on the other hand He cannot make the good unhappy. He cannot deny Himself.

Christ can communicate the virtue of His work and we can enter into His joy.

4. This transforming personal relationship to Christ, of which we have spoken, is the confidence of our hope. In Christ the sense, as well as the reality of sonship is given back to us: *Behold what manner of love the Father hath given to us that we should be called children of* GOD—*and such we are.* It is enough. In that assurance we perceive the efficacy of Christ's work. It restores us the faculty of true sight. Things are for us as we see them. Our vision is feeble and defective. But if we know that the world is our Father's world, though for the time it lies in the power of a usurper; if we know that our Father is guiding us to Himself,

teaching us obedience, making us perfect, even as He made His only Son perfect, and in Him, we can wait for the fulfilment of His creation, and accept the part which He assigns to our labour.

What then shall we say of suffering? Oh, my friends, do we not feel that when we know that we are children of GOD, such a question is irrelevant? Shall we not leave all to the loving wisdom of our Father? His will has become our will: His end our end. If it be seen that the way for us lies through purifying, bracing, chastisements, here or hereafter, can we desire that one should be withheld? We look not only for redemption but for consummation in Christ. Our cleansing is that we may be enabled to draw near to GOD in worship and at last through His hallowing grace attain to His likeness. The joy of such a destiny will transform every pain through which it is approached. Every new birth is through sorrow. The last gift of Christ to His disciples before the Passion was the gift of His peace, not the peace of a still calm untroubled by conflicts, but the peace which reigns supreme through the sorest trials, the sharpest agonies, the fiercest assaults, because it rests on the consciousness of an eternal sonship. We have no promise that we shall be free from suffering: it is

enough that no suffering shall be fruitless which is seen in the issue of the Father's will.

I rejoice in my sufferings for your sake, St Paul writes to the Colossians, *and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body's sake which is the Church.* In these wonderful words a glimpse is opened to us of another aspect of the blessing of sorrows in Christ. They are fertile not only for ourselves but for others. That unity of life which brings to us the efficacy of Christ's work carries our work beyond us. We may not indeed suppose that there is any merit in our action, but yet Christ is pleased to use us for the fulfilment of His purpose wrought out after His pattern. He never sought suffering for its own sake. He never shrank from it when it was for the fulfilment of His Father's will. It was an instrument of conquest, a means of service. So it must be with us. And who would wish one pang to be removed which serves in any way to hasten the end of Christ's victory? We know too well our unworthiness and weakness, yet all mercy and strength follow us. We fail and our High-priest is ready *to make propitiation for our sins:* we faint and He places within our reach *grace to help in time of need.*

Perhaps we may be allowed to let our thoughts go further still. In the retrospect of years we cannot but feel keenly what may have been the unknown, the immeasurable, influences which have gone forth from us to hurt those whom we have touched in the manifold intercourse of life, the words and the silences, the opportunities unused and misused, the deeds done or left undone. These all in their widest reach belong to us. We cannot, and we cannot wish to put them wholly from us. No personal, isolated, bliss can efface the shadows which they cast. But even here the thought of the one Life of Christ acting through us comes with a cheering force. I know how perilous it is to intrude upon the unseen, to seek to give distinctness to the spiritual order which awaits us. But I have sometimes felt that in this sense of the infinitude of our moral relationships we have a true presentiment of the glorious activity of saints; when we shall be allowed, in the presence and by the mission of our Lord, to supply, by that toil which shall be the fulness of joy, what was lacking in our earthly service, and to heal, by that self-sacrifice which will be newness of life, the wounds which we inflicted, and to win by the victorious

power of a glad confession those whom we chilled and saddened in the days of our temporal discipline.

However this may be when we regard our present condition, our relationships one to another, and our relationship to GOD, we can see that the sacrifice of Christ—the sacrifice of a perfect human life—is able to bring to us peace and hope in the assurance of sonship. Its power finds root in that which is deepest in our nature, and its promise points to that which is loftiest in our aspiration.

Quickened, humbled, purified, touched with a larger sense of the responsibilities of life, and desiring more eagerly to make the gift of GOD our own, we repeat the words of Scripture, finding in each the interpretation of our own souls.

It became Him for Whom are all things and through Whom are all things in bringing many sons unto glory to make the Captain of their salvation perfect through sufferings...and having been made perfect He became to all them that obey Him the author of eternal salvation.

By one offering He hath perfected for ever, them that are sanctified (τοὺς ἁγιαζομένους).

Brethren, we have touched to-night on the

most solemn thoughts which can occupy our minds. May every thought which I have fashioned, every thought which I have suggested, be brought before GOD in prayer that He may use whatever is true in them for the furtherance of His glory and for the good of men. The virtue of Christ's sacrifice is not a vain thing for us: it is our life.

VI.

CHRIST REIGNING FROM THE CROSS.

I, if I be lifted up from the earth, will draw all men unto myself.—St John xii. 32.

GOOD FRIDAY, 1888.

THE student of the Gospels cannot fail to be deeply impressed by the contrast that St John's record of the Passion which we have heard to-day offers to that of the other Evangelists. It is from the beginning to the end a revelation of majesty. No voice of suffering, no horror of thick darkness, find a place in it. Every indignity is so accepted by the Lord as to become part of a gracious and willing sacrifice. The words with which He goes forth to die are a declaration of a victory which has been already achieved: *I have overcome the world.* The words which precede His voluntary death are the ratification of a work perfectly accomplished: *It is finished.* The Betrayal is fruitless till He places Himself in the hands of His enemies. He is Himself the Judge of His judges. 'The man' and 'the King' are offered to the people that the thoughts of their hearts may be made known. No remonstrance of high-priests can move the Roman governor to alter the title

in which he had written the prophetic sentence of Christ's dignity. Hanging upon the Cross the Lord discharged with calm and tender authority the last offices of personal affection, the last requirements of the Scripture which He came to fulfil. He gave up His Spirit; and still He lived through death. And so we read that *he that hath seen hath borne witness* of that crowning sign of the blood and water, that we *also may believe.*

There is as we know another aspect to the scene. Here as elsewhere glory and shame answer to the judgment of GOD and the judgment of man. We must take account of both. But we must not for one moment rest in the images of outward dissolution. We must look through the suffering to the triumph: through the material to the spiritual: through the manhood which died to the manhood which rose again in the unbroken unity of the Person of the Son of GOD. We must keep together in closest union the Resurrection and the Passion, Easter Day and Good Friday, Life and Death. The Crucifix with the Dead Christ obscures our faith. Our thoughts rest not upon a dead but upon a living Christ. The closed eye and the bowed head are not the true marks of Him Who reigns from the Cross, Who teaches us to

see through every sign of weakness the fulfilment of His own words, *I, if I be lifted up from the earth, will draw all men unto Myself.*

I, if I be lifted up from the earth, will draw all men unto Myself. The words follow, as you will remember, on the last and fullest declaration of the fruitfulness of sacrifice, the fruitfulness of death. The law which is true in nature, true in the intercourse of men, finds its fullest expression in the work of Christ. For us as we strive in our earthly conflict, *as chastened and not killed, as sorrowful yet always rejoicing, as dying and behold, we live,* the Cross is the symbol of Christ's throne from which He reigns, till the last enemy shall be subdued, with a sovereignty new, and universal, and present, and divine: a sovereignty exercised through us, and effective for the world.

1. The sovereignty of Christ from the Cross is a new sovereignty. It has destroyed for ever the formula of material tyranny that might is right. It has put to shame the self-assertion of false heroism. It has surrounded with imperishable dignity the completeness of sacrifice. It has made clear to the pure of heart that the prerogative of authority is wider service. We all felt a few days ago that the founder of the German Empire had

read his lesson well, when he confessed that he trembled to take the Imperial crown from the Altar in order to place it on his own head till his eyes fell upon the Crown of thorns. So from age to age the truth moves forward, and asserts its power in unexpected ways. The Divine King rules for ever by dying.

2. The sovereignty of Christ from the Cross is a new sovereignty and it is also a universal sovereignty. It appeals in its principle to every man as based on love and not on fear. It claims with the attractiveness of blessing the service of every man. It speaks to every type of character. It leaves none desolate or uncared for or unoccupied. It brings to all the brotherhood of a divine origin, the equality of a common destiny, the freedom of self-surrender. For the isolating thought of right it substitutes the thought of duty which is the spirit of a larger life. For the prospect of material happiness it substitutes the vision of a fellowship of saints, when every joy grows greater as it is shared by more.

3. The sovereignty of Christ from the Cross is again a present sovereignty. It is not for some distant future only, when there shall be no more sorrow and no more sin. It is for the transforma-

tion of the world which He has conquered. It corresponds with the circumstances of our troubled state. It is extended by the forces by which it was established. It is exercised still from the Cross, and through the Cross. It is directed to bring our common impulses under the conscious rule of a will harmonious with the will of GOD. We pray for the Coming of GOD'S Kingdom, and yet our King Himself is with us all the days.

4. Yet more the sovereignty of Christ from the Cross is a divine sovereignty. It answers to the very nature of GOD. GOD is love, and in love He reveals Himself as King. Christ upon the Cross establishes His own words in a way beyond the imagination of man: *He that hath seen Me hath seen the Father.* The sovereignty of Christ is in other words the victory of love, a victory won once for all by the Son of man and appropriated slowly by men as the years go on. But meanwhile there rises before us all, more prevailing than we know, the image of the suffering Son of GOD, the ideal to which we turn, and by which we are insensibly fashioned. Knowledge requires love for its perfect work, even as love requires knowledge. Mere dogma is powerless in itself to stir the heart; but when it is seen in a Person the soul feels its in-

fluence. Devotion flows from the joyful sense of dependence on a living Lord. *We love Him because He first loved us.*

5. This sovereignty of Christ from the Cross new, universal, present, Divine, is exercised through His people. They share in Him the Divine life for which they were made. They follow in Him the Divine method through which He was made perfect. Their sufferings contribute through His grace to the furthering of His purpose. And have we not all felt in the range of our own efforts that we live, so far as we truly live, by incorporating the Divine? That our meat is to do the will of Him Who sent us to do some fragment of His work? that we receive exactly as we give? that we require to learn obedience through suffering that we may in turn commend it? So we come to understand the social destination of every gift with which we have been endowed. Each in our place we represent Him Who reigns from the Cross, strong by the virtue of His Presence, prevailing by the power of His Life.

6. Yet once again the sovereignty of Christ from the Cross is an effective sovereignty. Our hearts, I fancy, often misgive us, even as the hearts of the first disciples misgave them, and we also

ask in sadness: *Where is the promise of His coming?* The same question has been put in every age, and it is well that we should put it now. If there were no generous discontent there could be no substantial progress. We must feel the evil, and trace it to its spring, before we can apply the remedy. I would not extenuate the multiplying wretchedness of our great cities. I would not disguise my horror at the spectacle of an armed continent. I tremble when I hear an African Christian arraign our commerce as the destruction of his people. I bow in shame when I am told that the Missionary is looked upon by thoughtful men among negro races as the decoy of the trader. But none the less that grief, that horror, that thrill of indignation, that depth of abasement, is as the royal voice of Christ Who makes His purpose known to us and demands our loyal action. It is enough that we should recognise His living call, and hold ourselves in readiness to move where He opens the way.

But His ways are not as our ways. His seasons are not measured by the circuits of the sun. His vision is not bounded by the limits of our discernment. We look back, and we see that the discipline of centuries ended to our eyes in the

tragedy of the Passion and in the apostasy of the chosen race. And yet that tragedy was a revelation of love which, as far as we can see, could not have been made otherwise: that apostasy became the prelude to the glorious freedom of a Catholic Church. The discipline of centuries was not in vain: the stern schooling of Israel, the manifold development of the nations. In the fulness of time Christ came *of the seed of Abraham after the flesh,* gathering into Himself every fruit matured by the long toil of lawgiver and prophet and psalmist: and a world was made ready for Him, conscious through bitter trials of the wants of humanity and of the powerlessness of natural forces to satisfy them.

Even so it may be that GOD is working still. It may be that He is preparing through His Church—the spiritual Israel—some new revelation of His Son, for which the nations, weary and wasted, are even now waiting. It may be that the Risen Lord is coming among us otherwise than we have expected, in some fresh form of self-sacrifice in which we can see no beauty. It may be that like the Jews of old we shall be blind in the day of our visitation, and reject to our own ruin the Saviour whose Advent we have prepared.

It may be: and the thought may well move us to humblest self-questioning. Yet it may be that GOD in His great mercy will enable us to take to heart the failure of our spiritual fathers, and to stand prepared to recognise Him at His coming.

One sign we may be sure will not be wanting. However Christ may come, He will claim the offering of love moved by love, of suffering hallowed by suffering: He will bear in this sense the marks of the Cross. The truth finds expression in a beautiful vision of St Martin which will bear repeating. That soldier-saint in a time of deep distress and perplexity, when it seemed that the end of the world must be at hand, suddenly, as he prayed, saw his cell filled with a glorious light. In the centre stood a figure of serene and joyous aspect, clothed in royal array, with a jewelled crown upon his head, and gold-embroidered shoes upon his feet. Martin was half-blinded by the sight; and for a time no word was spoken. Then his visitant said: 'Recognise, Martin, him whom thou beholdest. I am Christ. I am about to visit the earth; and it is my pleasure to manifest myself to thee beforehand.' When Martin made no reply he continued, 'Why dost thou

hesitate to believe when thou seest? I am Christ.' Thereupon Martin, as by a sudden inspiration, answered, 'The Lord Jesus did not foretell that He would come arrayed in purple and crowned with gold. I will not believe that Christ has come, unless I see Him in the dress and shape in which He suffered: unless I see Him bear before my eyes the marks of the Cross.' Forthwith the apparition vanished, and Martin knew that he had been tempted by the Evil one (15).

This story, told by St Martin himself, is a true parable for all time. The Christ Who comes to us, the Christ for Whom we look, the Christ Who reigns over men, fashioning them to His own likeness, reigns from the Cross. *I, if I be lifted up from the earth, will draw all men unto Myself.* In that exaltation through suffering to glory, through death to life, lies the unchanging secret of His power, of our confidence.

Brethren, in the past week we have ventured to meditate upon great mysteries: to meditate upon a truth, one and manifold, which gathers into a harmonious unity the facts of life: upon an aim, which inspires with a generous nobility the smallest service and the greatest: upon a power

of love, divine and human, which transforms the sorrows of our chequered experience into occasions of a closer communion with GOD in Christ, a closer likeness to Christ in GOD.

We have seen that the natural fellowship of man with man, which lies inevitably in our circumstances and in our being, becomes the condition of a spiritual fellowship through which there is opened to us the sight of one transcendent life, to which we all contribute and which it is GOD'S will that we should all enjoy.

We have seen that the law of sacrifice, which rules the efficacy and the joy of human action, is ratified in the order of redemption, so that the ministries of love, by which we are able to bring to others solace and peace, are found to be faint reflections of the counsel of eternal wisdom, whereby our Father brings back to Himself His wandering children and conforms them to His likeness through the sufferings of His own Son.

We have seen that the gift of the Son of GOD'S love Who made all that is ours His own, our weaknesses and temptations and sins, and Who has been made perfect in the fulness of humanity, has brought back to us the right and the fact of sonship, so that He now fulfils through us the offices of His

earthly sovereignty, imparting to our afflictions the virtue of His Cross, and crowning them even now with the joy of His peace.

We have seen, in a word, however imperfectly it must have been, that the Victory of the Cross is the satisfaction of the necessities, the instincts, the aspirations, the activities of the soul of man.

In the endeavour to convey these thoughts I have made, I know, a heavy demand upon the attention of those who have listened to me. The preacher can speak only from the fulness of his heart and as he sees the truth. But such thoughts are not so much difficult as strange. They are not mere speculations of the closet. They are not for students and scholars only but for every believer who looks directly to Christ. They reach to the inmost depths of our common life. And if we have been allowed to regard them during this Holy Season, in quiet contemplation for a while, it is that GOD by His Spirit may teach us to bring them afterwards into the cares and distresses of our daily work. There is in the soul that which leaps up in quick response to the greatest hope. The soul was made to strive with unwearied desire towards an unattainable ideal. Only let the principle of the Christian life, which we too readily dwarf

to the proportions of conventional littleness, be recognised in its breadth and power, and the life will clothe itself in the form through which it will conquer.

We need, at the present time, an energy of spiritual force, and our chief encouragement is that the need is acknowledged on every side. It is evil, and we know that it is evil, when religion tends to externalism and philosophy loses the inspiration of the unseen: when poetry becomes the amusement of an idle hour: when statesmanship is content to accept material tests as the criterion of national welfare; and to write history becomes a process of criticism and not a message of prophecy. It is evil; and no natural irony, no shrinking sense of our own unworthiness, no distrust born of past failures, should hold back the boldness of our confession of this evil.

We need an energy of spiritual force to purify the accumulated, and often unconscious, selfishness of our lives: to concentrate in one sympathetic whole the fragmentary labours of all who have been touched by the Divine love. We need, that is, to look yet again, as with eyes that cling to a vision half-understood, to the Cross of Christ, not as it has been moulded by art into a form of

earthly grace, but in its stern, dread reality, that we may feel the shame and take it to ourselves, that we may feel the power and use it for the world which Christ died to save.

We need, I repeat, an energy of spiritual force. The world is full of eager and restless endeavours to better the conditions of life, to bring amusement and knowledge within the reach of all. It is well, but it is not enough. You cannot bring back life to the dead by painting and clothing the corpse. As long as we remain within the region of material and intellectual powers, our highest hopes will be doomed to disappointment. Selfishness in the accumulation and the use of wealth—of wealth of body and mind—will assert its supremacy. We must invoke and receive the new life of GOD: we must see ourselves and others in connexion with the unseen. We must confess and use the powers of the new age. We must appeal to the spiritual of which all else is a transitory symbol.

Life—life with all its joys and sorrows, with all its trials and opportunities—is as the man is. Earth itself answers to our view of heaven. If we are mean and narrow and unloving, we shall be beggars in the midst of luxury and desolate among a multitude of flatterers. If we behold

GOD, if we behold Christ reigning from the Cross, suffering will be made the fuel of a purer joy.

I, if I be lifted up from the earth, will draw all men unto Myself. This is our faith; and we owe it to the world to proclaim it boldly. Men advance by association. And our fellowship is not with earth only but with heaven. Our fellowship is not with our kinsmen in religion only, but with all for whom Christ died. We shape no theory to define the ways of GOD which are past finding out; and we surrender no hope which His Spirit has put into our hearts. No ideal which we can form is able to reach, much less to surpass the end which answers to the Divine wisdom and the Divine love. 'The ideal,' it has been most truly said, 'is not the creation but the gradual discovery of the human intellect[16].' It *is*, and we only dimly divine it.

Do I find love so full in my nature, God's ultimate gift,
That I doubt His own love can compete with it? here, the parts shift?
Here the Creature surpass the Creator, the end, what Began?

I, if I be lifted up from the earth, will draw all men unto Myself. The noblest prae-Christian ideals

failed, and we can discern the reasons of their failure. They were partial. They failed to take account of the contrasts in life. But the Christian ideal deals alike with the glory and the shame of humanity, with earth and heaven. On the Cross we see joy through suffering, life through death.

I, if I be lifted up from the earth, will draw all men unto Myself. Christ, the living Christ, reigns from the Cross with a dominion which knows no bounds; and the Cross itself was taken in old times as the object to which St Paul referred when he spoke of apprehending *the breadth and length and height and depth* in connexion with the love of Christ. 'Christ stretched forth His hands in His Passion'—in the words of an early father—'and took the world in His embrace, to shew even then that a great host gathered from east and west would come beneath His wings and receive upon their brows that most noble and august sign[17].'

That sign, brethren, is on our brows, the sign of Christ Born, Crucified, Risen, Ascended. May God in His mercy grant that we may confess His Faith and live it.

NOTES.

They received the word with all readiness of mind, examining the Scriptures daily, whether these things were so. Acts xvii. 11.

Prove all things: hold fast that which is good. 1 Thess. v. 21.

NOTES.

NOTE 1, p. 5.

S. Leo *Serm.* XI De Pass. § 1 Laboremus sensu, hæreamus ingenio, deficiamus eloquio: bonum est ut nobis parum sit quod etiam recte de Domini maiestate sentimus. Dicente enim propheta: Quærite Dominum et confirmamini, quærite faciem eius semper, nemini præsumendum est quod totum quod quærit invenerit ne desinat propinquare qui cessarit accedere. The words are read in the Second Nocturn on Palm Sunday according to the Roman Use.

NOTE 2, p. 21.

Homo sum: humani nihil a me alienum puto. The line occurs in Terence, *Hautontim.* i. 1, 25. The full force of the expression of feeling which the words called out is commonly overlooked. Chremes, the speaker, has had his curiosity excited by the laborious industry of a neighbour Menedemus, whose easy

circumstances might, he argues, well justify him in leaving hard work to others. So with a view to get some explanation he counsels him to take things more easily. Menedemus answers

Chreme, tantumne ab re tuast oti tibi
Aliena ut cures, ea quæ nihil ad te attinent?

Chremes rejoins:

Homo sum: humani nihil a me alienum puto.
Vel me monere hoc uel percontari puta:
Rectumst, ego ut faciam: non est, te ut deterream.

Augustine (*Ep.* CLV, § 14) quotes the line with its context and adds a just comment: Si pecuniæ ratio socios facit, quanto magis ratio naturæ non negotiandi sed nascendi lege communis. Hinc et ille comicus, sicut luculentis ingeniis non defit resplendentia veritatis, cum ab uno sene alteri seni dictum componeret:

tantumne ab re tua oti tibi,
Aliena ut cures ea quæ nihil ad te attinent?

responsum ab altero reddidit:

Homo sum, humani nihil a me alienum puto.

Cui sententiæ ferunt etiam theatra tota, plena stultis indoctisque, applausisse. Ita quippe omnium affectum naturaliter attigit societas humanorum animorum, ut nullus ibi hominum nisi cujuslibet hominis proximum se esse sentiret. The heart of the multitude felt that the words had a meaning infinitely deeper than the situation suggested. It is significant that the line came to be regarded by scholars after the revival of letters as an excuse for human errors and frailties: Grævius on Cic. *de offic.* i. 9.

NOTE 3, p. 22.

The passages in which the main thought finds expression will repay careful study.

1. Matt. x. 39. *He that findeth* (ὁ εὑρών) *his life* (ψυχήν) *shall lose it; and he that loseth* (ὁ ἀπολέσας) *his life for my sake shall find it.*

The words occur in the address to the Twelve on their mission 'to teach and preach'. The paragraph which they close contains warnings of bitter opposition: of divisions in the family: of a 'cross' to be borne after Christ. The work to be done is painful and perilous. Yet the true disciple is conscious of a generous discontent. He has not 'found' his life till he follows the Master. He cannot contentedly acquiesce in the peace of home, as if nothing more were required. There is a satisfied rest in our position, our character, our influence, which is ruin. He who thinks that he has already attained, or reposing in his first attainment shrinks from the decisive act of self-surrender, will find that he has chosen death.

2. Matt. xvi. 25 (‖ Mk. viii. 35; Lk. ix. 24). *Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake* (Mk. adds *and the Gospel's*) *shall find* (Mk. Lk. *save*) *it.* The words were addressed to the disciples after the stern reproof to St Peter who had wished to put aside the Lord's declaration of His coming Passion. There is no question here of an end already reached. The end is chosen but the doubt is as to the way. And we are taught that there is a calculated avoidance of shame and suffering in the fulfilment of God's will which is treason to Him. He who deter-

mines that his path shall be uncrossed by pain has taken the part of a tempter.

3. Luke xvii. 33. *Whosoever shall seek to gain* (περιποιήσασθαι) *his life, shall lose it; but whosoever shall lose his life, shall bring it to a new birth* (ζωογονήσει, Acts vii. 19; 1 Tim. vi. 13). As the end of the Lord's ministry drew near He was demanded of the Pharisees when the Kingdom of God should come. He spoke in reply of a coming sudden and decisive as in the days of Noah and Lot; but He shewed still further that even in that time of uttermost distress, when the unexpected judgments of the Son of man fall on the world, the same law of self-surrender holds still. There is a selfish endeavour to secure, at all hazard, in the season of trial, personal safety and the untroubled possession of what we think to be ours, which is apostasy. He who resolves to keep for himself all he has now, pleasures, privileges, possessions, has lost the power of entering on a higher state.

4. John xii. 24 f. *Verily, verily, I say unto you, Except the grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.* There is a devotion to earth (ὁ φιλῶν), a willing absorption into its interests and pleasures, a being *at home in the body*, which from moment to moment deadens (ἀπολλύει) every higher faculty. He alone who knows that he has powers which earth cannot satisfy, who strains with a divine unrest through the realm of sense to the unseen, who lives consciously by faith not by appearance, prepares himself for the eternal order in which every faculty and gift of

man will find perfect consummation and perfect employment.

The progress of thought in these four utterances is unmistakeable. Each belongs to a distinct aspect of the Christian life. Every detail contributes to the completeness of the teaching.

NOTE 4, p. 25.

This phrase of Tertullian, as it stands in the original context at the close of his *Apology*, is of singular force: Nec quicquam proficit exquisitior quæque crudelitas vestra: illecebra est magis sectæ. Plures efficimur quotiens metimur a vobis: semen est sanguis Christianorum (*Apol.* c. L.).

The blood of Christians is not a dead thing, idly spilt upon the ground: it is the seed of a certain harvest.

NOTE 5, p. 25.

Compare Hebr. xi. 8, f.; 17 f. (προσενήνοχεν). All monotheism which has been made the basis of a popular Creed derives its origin from Abraham. "The faith in "the One living God, which seemed to require the ad- "mission of a monotheistic instinct, grafted in every "member of the Semitic family, is traced back to one "man, to him 'in whom all the families of the earth "shall be blessed'" (Max Müller, *Semitic Monotheism*, Chips from a German Workshop, i. pp. 371 ff.). For the tragic and most noble work of Jeremiah see Jer. xxvi. 8 ff.; xxxviii. 4 ff.; and Jer. xxxi. 31 ff., a passage unique in the Old Testament.

NOTE 6, p. 43.

Athanasius *Orat. de Incarn.* § 54 (Migne, *P. Gr.* xxv. 192) αὐτὸς γὰρ (ὁ τοῦ θεοῦ Λόγος) ἐπηνθρώπησεν, ἵνα ἡμεῖς θεοποιηθῶμεν· καὶ αὐτὸς ἐφανέρωσεν ἑαυτὸν διὰ σώματος, ἵνα ἡμεῖς τοῦ ἀοράτου Πατρὸς ἔννοιαν λάβωμεν· καὶ αὐτὸς ὑπέμεινε τὴν παρ' ἀνθρώπων ὕβριν, ἵνα ἡμεῖς ἀφθαρσίαν (*all.* ἀθανασίαν) κληρονομήσωμεν. The thought and the expression are characteristic of Athanasius. Compare *de decr. Syn. Nic.* § 14 (*P. Gr.* xxv. 448), ὁ γὰρ Λόγος σὰρξ ἐγένετο ἵνα καὶ προσενέγκῃ τοῦτο ὑπὲρ πάντων καὶ ἡμεῖς ἐκ τοῦ πνεύματος αὐτοῦ μεταλαβόντες θεοποιηθῆναι δυνηθῶμεν ...He does not even scruple to call men 'gods': *Orat. c. Arian.* iii. § 25 (υἱοὶ καὶ θεοὶ διὰ τὸν ἐν ἡμῖν Λόγον· comp. § 19). In this power of the Incarnate Son he saw the conclusive proof of His true Deity: *de Syn.* § 51 (*P. Gr.* xxvi. 786) εἰ ἦν ἐκ μετουσίας καὶ αὐτός...οὐκ ἂν ἐθεοποίησε θεοποιούμενος καὶ αὐτός. See also *Orat. c. Arian.* iii. § 23; § 37 (ἐθεοποίει τὴν σάρκα, comp. § 48). Newman, Note on *Orat.* ii. § 70, *Libr. of Fathers*, xix. p. 380. Other illustrations are given in Suicer, *Thes. s. vv.* ἀποθεόω, θεόω.

The same form of language extended also to the West. Thus Augustine discussing the words *omnis homo mendax* says: Noli velle esse homo et non eris mendax ...Noli succensere. Non enim ita tibi dicitur ut homo non sis, ut pecus sis: sed ut sis inter eos quibus dedit potestatem filios Dei fieri. Deus enim deum te vult facere: non natura, sicut est ille quem genuit, sed dono suo et adoptione. Sicut enim ille per humanitatem factus est particeps mortalitatis tuæ, sic te per exaltationem facit participem immortalitatis suæ (*Serm.* CLXVI,

§§ 3, 4). Compare the language of Thomas Aquinas in the Roman Service for the Festival of Corpus Christi: Unigenitus siquidem Dei Filius, suæ divinitatis volens nos esse participes, naturam nostram assumpsit, ut homines deos faceret, factus homo.

Note 7, p. 45.

The thought of the Christian Church as the firstfruits of a redeemed Creation finds expression in several passages of the New Testament which call for careful consideration: James i. 18, *Of His own will He brought us forth by the word of truth, that we should be* (εἰς τὸ εἶναι ἡμᾶς) *a kind of firstfruits* (ἀπαρχήν τινα) *of His creatures.* Rom. viii. 19, *The earnest expectation of the creation waiteth for the revealing of the sons of God.* In 2 Thess. ii. 13 the reading is doubtful: *God chose you as firstfruits* (ἀπαρχήν, or *from the beginning* ἀπ' ἀρχῆς) *unto salvation* ...Compare Apoc. xiv. 4; Rom. xi. 16.

Under another aspect the idea is expressed by the relation of 'the election' to the whole race: Rom. xi. 7, 11, 26.

Note 8, p. 48.

The original language should be studied:

Rom. vi. 11, *Reckon ye also yourselves to be dead unto sin but alive unto God* in Christ Jesus.

Gal. ii. 17, *If while we sought* to be justified in Christ, *we ourselves also were found sinners, is Christ a minister of sin?*

Gal. iii. 13 f., *Christ redeemed us...that upon the Gentiles might come the blessing of Abraham* in Christ Jesus.

Phil. iv. 7, *The peace of God, which passeth all understanding, shall guard your hearts and your thoughts* in Christ Jesus.

Phil. iv. 19, *God shall fulfil every need of yours according to His riches in glory* in Christ Jesus.

Phil. iv. 13, *I can do all things* in Him that strengtheneth me.

Note 9, p. 49.

This thought is wrought out with singular beauty and force by Dr Dale: "Whatever power belongs to man "comes to him from the appropriation of force from "without. In the earlier ages of human history the "savage made some of that force his own by taking food, "in which the force had been accumulated; by breath-"ing pure air; by drinking the water which ran in "streams at his feet or which he procured by painful "labour from the rock.... His work was, in a very true "sense, not his own; it was the revelation of the universal "force, which, in ways of which he never dreamt, had "become the servant of his will" (*The Atonement*, pp. 415 f.).

Note 10, p. 58.

Serm. in Cant. lvii. § 7, Quid tam efficax ad curanda conscientiæ vulnera, nec non ad purgandam mentis aciem, quam Christi vulnerum sedula meditatio? Verum donec purgata et sanata perfecte fuerit non video

qualiter illi aptari possit quod dicitur: *Ostende mihi faciem tuam, sonet vox tua in auribus meis.*

NOTE 11, p. 66.

Matt. ix. 15; Mark ii. 19 f.; Luke v. 34 f. This passage is of the greatest importance as shewing, under the familiar image of the Old Testament (see John iii. 29 note), the claims of Christ as Messiah and the clear foresight of the Passion in which His earthly work was to be closed. The words, like the corresponding foreshadowings in St John's Gospel (John i. 29; ii. 19; iii. 14), grow naturally out of the situation, and belong to the circumstances under which they were spoken.

NOTE 12, p. 67.

The student will do well to trace in detail the parallel revelation of glory and suffering indicated in the paragraph. John vi. 14 f.; 60—71. Matt. xvi. 13 ff.; 21 ff.; xvii. 24 ff.; xx. 17—29; xxi. Luke xix. 29 ff.; 41 ff.; John xiii. 31; xvi. 33; xviii. 6 ff.; xx. 9. Luke xxiv. 17 ff.

NOTE 13, p. 77.

The discussion of this great truth by Plato (*Gorg.* pp. 477 ff.; 525 f.) has lost none of its interest or power in twenty-two centuries. We need still to cling to the conclusion of Socrates: δεύτερον ἄρα ἐστὶ τῶν κακῶν μεγέθει

τὸ ἀδικεῖν· τὸ δὲ ἀδικοῦντα μὴ διδόναι δίκην πάντων μέγιστόν τε καὶ πρῶτον κακῶν πέφυκεν (*Gorg.* p. 779 D). In our own time no one has enforced the truth with more boldness or force than Mr J. Hinton. So he says, for example: "Christ died for the world, to save it from the curse of "death under which it is; not a future death of misery, "but an actual death of worse than misery; a death "which involves our liking that which is evil..... Sin "truly is damnation, though to us it is pleasure. That "sin is pleasure to us, surely is the evil part of our con-"dition" (*Man and his Dwelling-place*, p. 219). "Christ "saves us, not from suffering, but from death; not from "pain, but from that which makes us flee from pain. "The men whom Christ has saved are known for emi-"nence in suffering" (*id.* p. 238). "The question for "humanity, this day, concerns the resurrection of the "dead" (*id.* p. 240).

I do not know any passage in the New Testament in which Christ is said to have delivered men from future suffering or from 'the penal consequences of sins'. The Gospel proclaims 'the remission of sins'. It may be well worth while to add that the student in examining the Scripture teaching on the virtue of Christ's sacrifice must carefully notice that in the phrases of A. V. where it is said that Christ 'gave Himself *for* us' (and the like), the preposition represents no less than four prepositions in the original, each carrying a distinct shade of meaning: ἀντί (Matt. xx. 28); ὑπέρ (Luke xxii. 19, &c.); περί (Rom. viii. 3, &c.); διά (*accus.* Rom. iv. 25).

NOTE 14, p. 84.

'"It is a fearful thing to fall into the hands of the 'living God". The "hands of the living God" are what 'we call "laws" of Nature. When God is spoken of as 'the "living" it is ever with special reference to Nature. 'It is Nature, the creation, that is the *life* of God' (Hinton, *Philosophy and Religion*, p. 67).

NOTE 15, p. 104.

Sulpicius Severus *de Vita B. Martini*, xxiv. 'Hoc ita gestum', he adds, 'ut supra retulimus ex ipsius Martini ore cognovi, ne quis forte existimet fabulosum'.

NOTE 16, p. 109.

The words occur in the last public utterance of Mazzini, an article on *M. Renan and France*, concluded on March 3, 1872, a week before his death. 'Every 'existence', he says, 'has an aim. Life, human life, has 'achieved the consciousness of this fact; life is therefore 'a mission—the mission of reaching the aim: it consists 'in incessant activity upon the path towards it, and a 'perennial battle against the obstacles it encounters upon 'that path. The Ideal is not within, but beyond us and 'supreme over us: it is not the *creation*, but the gradual '*discovery* of the human intellect' (*Selected Essays*, 1887, p. 331). The Ideal, the Way, the Life, the Motive, are for us in the WORD become flesh.

NOTE 17, p. 110.

Lactantius, *Divin. Instit.* iv. 26 (Migne, *P. L.* vi. p. 507), Denique nulla gens tam inhumana est, nulla regio tam remota, cui aut passio eius aut sublimitas maiestatis ignota sit. Extendit ergo in passione manus suas orbemque dimensus est ut iam tunc ostenderet ab ortu solis usque ad occasum magnum populum ex omnibus linguis et tribubus congregatum sub alas suas esse venturum, signumque illud maximum atque sublime frontibus suis suscepturum.

Rufinus, *Comm. in Symb. Apost.* § 14. Docet apostolus Paulus illuminatos esse debere oculos cordis nostri ad intellegendum quæ sit altitudo latitudo et profundum (Eph. i. 18; iii. 18). Altitudo ergo et latitudo et profundum descriptio crucis est; cuius eam partem quæ in terra defixa est profundum appellauit; altitudinem uero illam quæ super terram porrecta sublimis erigitur; latitudinem quoque illam quæ distenta in dextram læuamque manus protenditur. The same thought is expressed by Gregory of Nyssa in commenting on the words of St Paul *in Christ. Resurr. Orat.* 1 (Migne, *P. Gr.* xlvi. p. 623), 'Look up to heaven and reflect on the depths below; 'extend thy thought on this side and that, to the ends of 'the whole universe; and consider what is the power 'which holds these together, and becomes, as it were, a 'bond which unites the whole. Then thou wilt see how 'spontaneously the idea of the Divine power imprints on 'thy mind the figure of the Cross, reaching from the 'heights above to the depths below, and stretching on 'both sides to the utmost bounds of space'.

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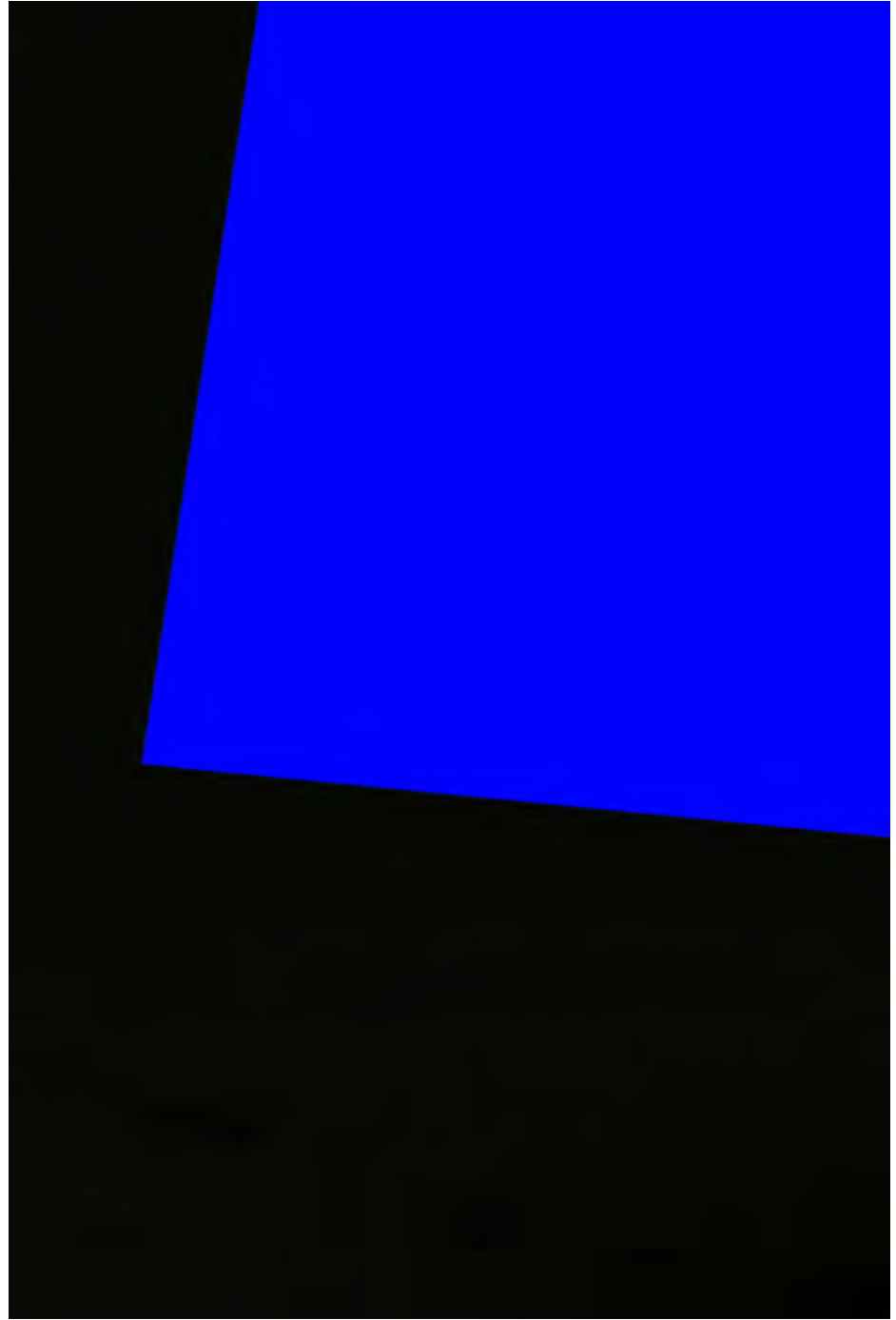

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